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Edited by Professor RAMA DEVA, B. A., M. R. A. S.

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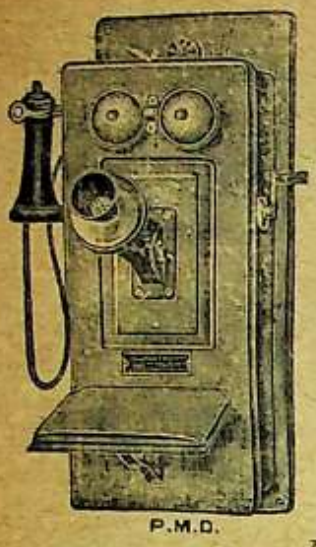

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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HAIL TO THE RISHI.

(By Paul Richard Joint Editor the "Arya");

Swami Dayananda was indeed a Rishi: all the Pundits cast stones at him.

Swami Dayananda was indeed a Rishi: he united in himself the great Past and the great Future.

A true Rishi: he who destroys in order to build——who destroys death and dead forms in order to rebuild eternal Life!

He came to break your idols, to restore your Gods.

He came to break your prisons, your castes, to liberate your souls.

He came to open your sepulchres, to resuscitate your nation.

Only a Rishi can do these things. When they are done, let us do homage to the Rishi as he passes.

Let us do homage to the Rishi Dayananda who has passed.

And let us turn our regard straight in front of us to the others who are coming...

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THE PHILOSOPHY OF HINDU SANSKARAS.

(By Mr. Braj Nath Mithal B.sc., l.l.b, Vakil Meerut.)

I

Introductory.

A great deal of misconception seems to prevail about the exact significance and the real meaning of the Hindu Sanskaras. The term Sanskara itself is wrongly interpreted to mean by the generality of western writers, who can claim but little knowledge of our religion and society, as 'custom or tradition' or what in the vernacular is called *Rasam o ravaj* This, however, is far from being the truth. Literally it means "that which purifies" and in Hindu social polity is the name given to all those ceremonies and acts which have to be performed for and by a man, beginning from the pre-conception days to the time of his death, in order to shape him from the crude and ignorant infant that he is into a highly useful member of society, fit to be designated by the exalted name of Man, and equipped to attain to his true mission in life *viz.*, the realization of final beatitude or bliss. As such the object the performance of the *Sanskaras* has in view is indeed very lofty. It means the betterment of the human race and the discharge of a pious obligation.

That the *Sanskaras* play an important part in the life of a Hindu is a proposition which cannot be gainsaid. Indeed, it may be truly remarked that a Hindu's life is one series of religious ceremonies and observances. His food and his bath, his marriage and his begetting children are all parts of the same routine. True it is that these have now lost their original significance and most of them are not observed at all, but the fact that their remnants are still to be found in one shape or another is a sufficient testimony in itself as to their true worth and value.

It will be no exaggeration to say that most of our present ills may be traced back to the abandonment of these necessary ceremonies. When people realized the true meaning of these, they knew the secret of the propagation of the human species and did not bring forth into the world the decrepit and contemptible specimen of humanity, the average Indian now is. Then they gave birth to sages like Vishwa Mitra, Valmiki and others, to kings like Rama and Krishna, to warriors like Bhim and Arjun, and to ladies like Sita and Savitri, whose glory is still the theme of poets and minstrels of this and foreign lands, and who have earned for India a fame which no human hand can efface.

The value of a Sanskara in shaping the life of a man and thus indirectly of a nation—for a nation is nothing but a conglomeration or aggregate of indviduals—can best be realized by an illustration from the outer world. Just take the case of iron which is an article of such profound utility to mankind and of which are made our ships. our æroplanes, our steam engines, our water pipes and a thousand and one articles down to a pin and also arms and weapons of destruction. Do you think that the lump of iron as it was smelted from the ore was fit to be utilized for any of these purposes? Have you thought over the numerous processes—physical and chemical—through which it has to pass before it is fit to be used for the purpose and which in fact render it fit to achieve that purpose. Every one of these processes which it is necessary for the lump of raw iron to go through in order that it may become fit to serve our purpose, may technically be designated as its *Sanskara*. And in fact in the technology of the Hindu Pharmacopœia the processes performed on metals and poisonous substances

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in order to develop their medical properties and render them fit for assimilation into the human system are called their *Sanskaras* (or *Shuddhi i.e.*, purification). In like manner every process which it is essential for a man to undergo in order that he may become fit as a man to efficiently discharge his duties in the battle of life is known as a *Sanskara*.

The west has only lately realized the importance of this subject, but it is being developed there with rapid strides. Only a few decades back the West used to scoff at what it lightly characterized as crude and meaningless ceremonies of the Hindus. But the birth of the science of Eugenics has given a new turn to their ideas. The *Sanskaras* of the Aryas which are based on a practical realization of the principles of the science of eugenics, can no longer be laughed at and the day is not far distant when their full value will be appreciated, and with the triumph of eugenic movement which has now come to be better understood may also come the triumph of the Hindu *Sanskaras*.

The science of Eugenics aims at the production of a better race of mankind. This means that greater regard is to be paid to the quality of the children produced rather than to their number. The underlying idea of the whole science is to work towards the creation of a better posterity and such an aim cannot but be lofty and noble What better and nobler aim indeed, than that I should leave behind me a better and nobler representative than myself in the world? The human race that has gone before me has done everything for me ; all that I am and will be is its creation—I am indeed but a heritage of the past, and no aim can be greater than that I should leave this heritage enriched and ennobled by bringing forth into the world worthier descendants that can repay the good gifts which the human race has bronght them. This is a duty enjoined by the Hindu Shastras repeatedly by reminding us that this is a debt we owe to our ancestors (Pitri-rin).

Only if people were to realize the meaning of all this, most of our present-day ills would disappear in no time and we should be able to regain our lost glory. India has long since fallen from her pedestal and is now reaping the fruit of her actions. She has now been awakened from her stupor of centuries by one of her noblest sons Swami Dayanand Saraswati, the greatest Indian of his time, to realize her glorious past and to work out for her an equally glorious future and it rests with us whether we shall obey his call and do our duty or pass by his solemn warnings and sagacious teachings.

In this article my purpose is to give a short resume of each of the sixteen Sanskaras that it is necessary for a Hindu to perform, showing, as far as possible, its utility and supporting my conclusions, whenever possible, from the writings of European and American authors. I have selected as my guide the book of Sanskaras (Sanskar-Vidhi) by Swami Dayanand Saraswati, for it gives at one place all the Sanaskaras and is perhaps the only authentic book on the subject available. It is needless to state that the work is one of great difficulty, particularly for one who is not a Sanskrit scholar and my only excuse for undertaking a work of such magnitude is the hope that it may serve to enlighten, in whatever small measure, those of us who have not the occasion or the time to have recourse to Hindi and Sanskrit works. And if I am able to convince any of my readers that the Aryan Sanskaras are not a mere jumble of so much useless ceremonials and rituals, but have a higher meaning behind them and are worthy of serious consideration, my labour will have been amply repaid.

THE EXACT NUMBER OF SANSKARAS.

A seeming controversy seems to range round the precise number of *Sanskaras* but the difference is more apparent than real. Every Hindu child knows that the *Sanskaras* are 16 in number, beginning with conception and ending with the cremation of the body on the funeral pyre. Says Manu in Chapt. II, Shloka 16,

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निषेकादि रामसान्तो मन्त्रैर्यस्योदितो विधि। the regulations of the Shastras, is alone competent to read, or to hear this *Shastra* and no other."

"He whose entire life from the rite of *Nishaka* to that of funeral, is governed by

NUMBER ACCORDING TO MANU.

Manu mentions the following Sanskaras by name:—

(1) 'Garbhadhan'	(Cconception)	Chapter II		Shlokas	26-28
(2) 'Jatakarma'	(Post-Natal Purification)	"		23	29-38
(3) 'Nam Karan'	(Naming the child)	"			
(4) 'Nish Karman'	(Taking the child out of the room.)				
(5) 'Anna Prashna'	(Feeding the child)	"		"	34-35
(6) 'Chura Karma'	(Tonsure)				
(7) 'Upanayana'	(Sacred-Thread)	"		"	36-40
		"	IV	and "	95
(8) 'Kesanta' or 'Vedarambh'	(Beginning the Study of Veda)	"	II	Shloka	65
(9) 'Samavartana'	(Return home from the house of the preceptor or convocation).	"	"	"	167-108
(10) 'Vivaha'	(Marriage)	"	III	"	1-4
		"	IV	"	1
(11) 'Vana Prastha'	(Going to Forest)	"	IV	"	257
		"	VI	"	1
(12) 'Sannyasa'	(Renunciation)	"	"	"	33
(13) 'Antyeshti'	(Cremation)	"	II	"	16

According to the Ashvalayana and Paraskara Grihya Sutras, this number is as follows:—

Ashvalayana (11)		*Paraskara* (12)
(1) Garbhadhana	...	(1) Garbhadhana.
(2) Punswana	...	(2) Punswana.
(3) Simantonnayana	...	(3) Simantonyana.
(4) Jata Karma	...	(4) Jata Karma.
(5) Nama Karana	...	(5) Nama Karana.
(6) Anna Prasana	...	(6) Nish Karmana.
(7) Chura Karma	...	(7) Anna Prasana.
(8) Upanayana	...	(8) Chura Karma.
(9) Samavartana	...	(9) Upanayana.
(10) Vivah	...	(10) Kesanta or Vedarambha.
(11) Antyeshti	...	(11) Samavartana.
		(12) Vivah.

The Ashvalayana Sutra, omits the Vedarambh, Nish Karmana, Vana Prasth and Sannyasa (Nos. 8, 4, 11, 12 in Manu's list) mentioned by Manu, and if these are added to the list then the number, would come to 15.

Similarly if 'Punswana' and 'Simantonayana' (Nos. 2 and 3) mentioned by Ashvalayana and omitted by Manu, are added to Manu's list, then, also, the number would come to 15.

Similarly Paraskara does not mention, Vana Prastha, Sannyasa, and 'Anthyeshti' (Cremation) mentioned by Manu and if these

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sire added to Paraskara's list, the number would again come to 15. From these three authorities then we find that there are only 15 Sanskaras to be performed.

According to Swami Daya Nand, however, the number of Sanskaras is sixteen, and they are as follows :—

(1) Garbhadhana	(conception)	Pre-natal purification.
(2) Punswana		
(3) Simantonayana		
(4) Jata Karma	(Post-natal purification.)	
(5) Nama Karana	(Naming the child.)	
(6) Nish Karmana	(Taking the child out of the room.)	
(7) Anna Prashna	(Feeding the child.)	
(8) Chura Karma	(Cutting the hair or Tonsure.)	
(9) Karan Vedh	(Boring the Ear.)	
(10) Upanayana	(Sacred Thread.)	
(11) Vedarambha	(Commencement of Study.)	
(12) Sama Vartana	(Convocation.)	
(13) Vivah	(Marriage.)	
(14) Vana Prastha	(Going to Forest.)	
(15) Sannyasa	(Renunciation.)	
(16) Antyeshthi	(Cremation.)	

Comparing this list with those given by Ashvalayana, Paraskara and Manu we find that Karana Vedha Sanaskara is the extra one mentioned by Swami Dayananda, others being the same.

As an authority for this *Sanskara* we must the look to *Sushrata* Chapter XVI, Sutra I which runs as follows :—

'रक्षा भूषण निमित्तं बालस्य कर्णौं विध्येते।
षष्ठेमासि सप्तमे वा शुकलपेक्ष प्रशस्तेषु ॥

This means ; The child's ears are bored in the bright half of the 6th or 7th month for the purpose of protection and embellishment.

Thus it is clear that the list given by Swami Dayanand is exhaustive and it brings the number of Sanskaras to sixteen.

Another point in this connection may also be noticed here in passing *viz*, whether the right to the performance of the various Sanskaras is given to every individual, irrespective of the *varna* he belongs to or is confined to the twice born classes alone. The point is one that can admit of but one answer. The right of a Sudra to perform the 'Vivah,' 'Anteyshthi,' and Garbhadhana Sanskaras cannot be denied by even the most orthodox. Does it stand to reason then that this right should have been recognised in respect of some and denied with regard to the other ceremonies? This is, however, neither the occasion nor the place for me to discuss the point with reference to the original authorities, but evidence could be adduced in support of the proposition that the *Sudras* are equally entitled to the observance of these ceremonials. I may only refer the reader to Swami Nityanand's *Pursharath Prakash* for authorities on the point wherein he quotes the following amongst others.

Apastambh Dharam Sutra, Paw 11, Khand 29, Shloka 12 Yajur Veda Chapter 26, Mantra 2.

Aityrea Brahmana Panchika 8, Chapter 1, Shloka 4.

Indeed traces of these Sanskaras may still be found amongst the various castes (belonging to the Sudra Varna) which testify to their prevalence once amongst them. The tuft of hair on the head चोटी or शिखा of even the lowest of the Hindu Community is nothing but a remnant of the मुंडन Sanskara of the past The Very name of a Hindu having something of Sanskrit or Bhasha in it suggests the traces of the नामकरण or 'Naming' Sanskara.

Having disposed of these two preliminary points we proceed to deal with each of

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the sixteen Sanskaras in detail adducing wherever possible, evidence to support it from the different European and American writers.

The first in order of the Sanskaras is 'Garbha Dhan' or 'Conception' which will be dealt with in our next.

INFANT MORTALITY IN INDIA

(By L. Gowardhan Das)

II

Infant Mortality, High rate and Our Duty.

There may be other reasons which have a retrogressive effect on the growth of population in India but the most important cause is the High Rate of Infant Mortality. Sir Edward Gait attributes Causes of Decline of population as such :—(Census Report 1st Volume.)

"Real increase in the population in the last 30 years is estimated at about 50 Millions, or 19 per cent. This is less than half the increase, which has taken place during the same period amongst the Teutonic Nations of Europe, but it considerably exceeds that of the Latin population. In France the population has grown by less than 7 per cent since 1870, but this because of its exceptionally low birth rate. In India, the birth rate is far higher than in any other European Country ; it is the *heavy mortality* which checks the rate of increase".

On comparing the infantile mortality rate of the various other countries with India, I have to admit that no other country in the world can show, such a dis-appointing and heart rending state of things We cry for reforms, we demand our rights and privileges from the Government, we want a share in the Administration of the Country, we yearn for Self-Government. All these aspirations are noble and high. But of what value will be these rights and privileges if quantitatively and qualitatively, we are getting weaker and weaker every day and are not able to compete in the race of life with other nations? Our infants die in millions in India of preventible diseases owing to ignorance of the laws of sanitation. Here is work for the educated and enlightened people. Let them interest themselves in the dissemination of ideas regarding sanitation, nursing and child rearing amongst the masses Many philanthropic societies and charitably disposed persons in Europe set apart large sums of money for protecting infant life. The Governments, of these countries also are not amiss in doing their duty and contributing their quota of help. The results of these selfless labors and devotion to the cause of suffering have proved wonderful in reducing the infant mortality rate. It has gone down immensely in the past few years and is still steadily on the decline. I am sure that if once we realize the importance of infant life, we shall neither spare money nor means to cope with this deadly foe.

I give facts and figures of other countries to show the low rate of infant mortality due to precautions being taken by the people and the Government in protecting infant life.

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International Figures. *International Statistics of Infant Mortality.*

Name of Country.	Crude death rate per 1000 living.	Deaths of children under one year per 1000 living.		
		Averages.		
		1901-5.	1906.	1907.
England and Wales	16	138	132	118
Scotland	16 9	120	115	Nil
Ireland	17·6	98	93	92
Ceylon	26 7	171	198	Nil
South Australia	10 8	87	76	Nil
New Zeland	9 9	75	62	89
Austria	24·2	215	Nil	Nil
Hungary	26 2	212	225	208
Prussia	19·5	190	177	168
Spain	25·8	173	173	Nil
Italy	21·9	168	161	,,
Belgium	17·0	148	153	,,
France	19·6	139	143	,,
Holland	16·0	136	127	,,
Switzerland	17·7	134	127	,,
Denmark	14·8	119	109	,,
Sweden	15·5	91	Nil	,,
Norway	14 5	51	69	,,

It will at once be seen that infant mortality is having the special attention of the Government and the people and with the enforcement of sanitary precautions and other preventive measures this evil is being combated successfully. In England and Wales the death rate per 1000 living was 20·5 in 1880 and the rate of infant mortality, 153 in the same year, but in 1908 the death rate of the entire population and that of children under one year went down to 14·7 and 121 respectively. In Scotland the average mortality rate for the period of 10 years ending with 1890 was 119, and it has remained unaltered up to this date. There are countries like Orkeney and Shetland, where deaths under one year per 1000 births are 29·3 and 47·9 respectively. The highest rate of infant mortality is in Nottingham, that is 146 deaths per 1000 births.

Mortality rate in India. First I will give statistics from Mr. Auckland's report published with the last Census Report of 1911. The accuracy of these figures cannot be questioned, as his estimates are based on a calculation of all adverse and favourable factors.

Number of persons dying in India out of 100000 born on the same day in the 1st year.

Provinces.	Male	Female	Percentage. Male	Female
Bengal	29862	29759	29 86	29·76
Bombay	29687	29576	29·69	29·58
Madras	27393	25702	27·39	25·70
U. P. of Agra and Oudh	29787	29754	29·79	29·75
Punjab	29787	——	29·79	——
Burma	22340	22071	22·34	22·07
India	28998	28460	28 00	28 46

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The table given below shows how far the general death rate is affected by infant mortality. This table facilitates comparison with the figures given for European Countries and shows how backward we are in our care for our infant's life.

Table showing average death rate for certain years.

Name of Provinces.	Crude death rate 1902-06 per 1000 living.	Death rate of children under 1 year per 1000 born.		
		1902-6	1906	1907.
Bengal	34·76	278 10	277·53	270·45
Bombay	38·25	316·18	336·15	296·3
Madras	22·75	181 50	194·1	178·6
Punjab	45·35	317·75	314 46	306·88
U. P. of Agra and Oudh	38·12	358·50	327·01	337·74
India	35·84	290·40	...	...

By comparing the these figures I find that in the Punjab, the United Provinces of Agra and Oudh, and Bengal infantile death rate is in some cases from 300 to 500 higher than in European Countries. The only exception is the Madras Presidency and Burma where infantile death rate is somewhat less than in Austria and Hungary.

Death rate based on vital Statistics. The report of the Sanitary Commissioners of the various Provinces repeat the same sad and woeful tale. Let me take first of all the province of the Punjab. The rate of infantile mortality per mille for males and females in 1914 was 230 43 and 223·05 respectively, while the general death rate was 30·2. In 191', the rate of the infant mortality was low, while the death rate for the general population was high. We can't account for this variation from the general principle The rate of infantile death per 1000 born in 1911 was 194·23 and 191·57 for males and females respectively, while average death rate was as low as 43·9 per mille.

The United Provinces. Let us next examine the figures for the United Provinces of Agra and Oudh. We find that the death rate in rural area is less than in urban.

	General Mortality.		Infantile Mortality.	
	1913	1914.	1913	1914.
Rural	34·38	32·91	227·12	271·19
Urban	39·35	40·77	271·19	290·31

Taking the decennial average of infantile mertality in these provinces, we find that there was a decrease of mortality in 1914 than 1901-10 as compared with the average of the decinum. The Saintary Commiesioner is very hopoful of the results, because he says that " this decrease is due to increase in the number of travelling dispensaries and Dais, who have been trained in the essentials of mid-wifery and the care of the young."

Bombay. Coming to the Bombay Presidency and the City of Bombay, which has got the model Municipal Corporation in India and which always takes the formost lead in adapting Western methods of sanitation and housing to the Indian conditions, we simply shudder at the death rate of infants in the city of Bombay which was 384·54 in 1913, while the rate for the whole of Presidency was 218·70.

Ahmedabad. Which is the 2nd City in the Bombay Presidency, was even worse than the "Queen of the East" having infantile death rate 429·35 per 1000 born, the general death rate being 39·61 per mille

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for the town. Ahmedabad has a large number of Spinning and Weaving Mills and is in one sense "Manchester of India" But the comparison as regards infantile death rate shows this centre of the cotton manufacturing industry in bad plight, Deaths under one year per 1000 births were only 151 in 1908 in Manchester and 113 and 141 in London and Liverpool respectively. The deaths in the rural area of the provinces were less than in the urban.

Bengal. The Bengal presidency is also no exception as far as heavy infant mortality is concerned. The rate in 1913 was 219 and 148 for males and females respectively as compared with 270 and 225 for the decade 1901-1910 and 193·77 and 180·3 for 1911. There are places in this enlightened province, such as Maniktola, where infant mortality under 1 year is 556·15 per 1000 born; that is 55 per cent. of the infants born die in the 1st year of life. Such a high rate of infant mortality is nothing less than a national scandal.

Ajmer-Merwara. Any one who has open eyes can read it running, that mortality is unquestionably very high but it becomes still higher, when there is rise in the prices of food stuffs owing to scarcity and drought. In 1902. When famine prevailed in India, these provinces were hard hit. In that year the rate of infant mortality was 610 and in the two succeeding years 1903 and 1904, it was 594·75 and 559·1 per 1000 births. Appaling figures indeed?

Other provinces in India also under the famine conditions have a very heavy record of infantile death rate. No other country in the world except India can tolerate this deplorable state of affairs. The following latest figures taken from the blue book will give us an idea of the high infant death rate in India.

Tabulated Rates. The following table gives infantile death rate for 1914 per 1000 born.

1.	United Provinces of Agra and Oudh	233·47
2.	Bombay Presidency	193·80
3.	Madras.....Do.....	196·51
4.	Bengal.....Do.....	221·46
5.	Behar and Orrisa	171·22
6.	Assam	189 49
7.	Central Provinces	263·89
8.	Punjab	210·72
9.	Burma	216·36
10.	North Western Frontier Province	186 65
11.	Delhi Province	269·34

Vital statistics and Census figures. From the reports of the Sanitary Commissioners for the various provinces, it appears that the general death rate and infantile death rate are lower in rural areas than in urban districts, but on investigation of figures from the Census Report this contention is not supported except in the case of Burma, where other factors are also operative. I shall be obliged, if some one of the readers will throw light on the subject. The table compiled from the Rural and Urban areas is given below:.....

Name of Provinces.	Percentage of population Urban.	Percentage of villages population.	Infant Death rate per 1000 born.
Punjab	10 6	89·4	297
U. P. of Agra and Oudh	10·2	89·8	297
Madras	11·7	88·3	265
Bombay	81·0	82·0	295
Bengal	6·0	94·0	297·5
Burma	9·3	90·7	221·5

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Has density of population any effect on infant Mortality?

There is another factor, density of population, which affects the rate of infantile mortality in the European countries. Cities with less density have lesser mortality than those, which are thickly populated. I give here below the name of the five towns in England and Wales selected for the purpose showing effect of density of population on infantile Mortality.

Name of Cities.	Density per acre.	Death under 1 year in 1908.
Liverpool	44·9	141
Leads	18·2	138
Norwich	15·5	115
Halifax	8·0	101
Croydon	17·7	99

But still there are exceptions in which towns having less density have higher rate of infant mortality than those thinly populated, such as Manchester with a density of 33 per acre had 103 death rate in 1908 as compared to liverpool, but there are other causes also, which contribute to the high mortality of infants. Manchester is a manufacturing town and the chief centre of the cotton Industry, where thousands of women are employed, hence they cannot take proper care of the babies. Exposure, artificial feeding and low vitality are to be counted as important causes of the comparatively high mortality. In India also in big cities and manufacturing towns the same conditions prevail. Bombay, Calcutta and other manufacturing areas and mining districts record a heavy rate of infant mortality. But this principle does not apply in case of province. The United Provinces of Agra and Oudh with a density of 440 per square mile have infant mortality of 29·79 and the Punjab having less than half (200 per squre mile) has the same death rate. In Bengal with a density of 578 per square mile the rate of infant mortality is 29 86. Burma is the only exception, where density of population is 52 per square mile and the infant mortality rate is 22·34 per cent. but there are other causes for the low rate of the infantile mortality, such as greater literacy of the people and postponement of marriage to higher ages than in other provinces. This question requires an elaborate study and collection of data to help in arriving at some definite conclusion.

Highest and lowest rate of infant mortality. There are certuin years, in which the rate of infant mortality is very heavy and in other years it is normal, or even below normal. I have collected figures for 10 years from 1902 to 1911 and compiled the following table, which will prove useful in many ways. In some cases I think that infant mortality affects the percentages of general death rate This table will help in a study of the effects of economic conditions on infant mortality.

Infant Mortality Rate.

Province.	Year.	Maximum.	Minimum.
Bengal	19[illegible]5	298 5	...
Do.	1911	...	189 8
Bombay	1910	341	...
Do.	1911	...	165·5
Madras	1910	212	...
Do.	1902	...	105
Punjab	1908	401·21	...
Do.	1911	...	193·5
United Provinces	1908	419·20	...
Do	1911	...	245·76
Ajmer	1902	610·26	...
Do.	1905	...	246
C. P.	1903	549·5	...
Do.	1911	...	245·5

General Death Rate.

Province.	Year.	Maximum.	Minium
Bengal	1905	38·53	...
Do.	1911	...	32·69
Bombay	1902	43·91	...
Do.	1911	...	28·35
Madras	1906	22·1	...
Do.	1911	...	14·2

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General Death Rate.

Province.	Year.	Maximum.	Minium.
Punjab	1907	59·0	...
Do.	1909	...	30·9
United Provinces	1908	5073	...
Do.	1911	...	44·95
Ajmer	1909	50·94	...
Do.	1903	...	28·77
C. P.	1912	44·8	...
Do.	1903	...	25·82

Does Death Rate govern Birth Rate?

"There can be no doubt that there is some relation between the Birth rate and the death Rate and in some cases the law of parallelism between the Birth Rate and Death Rate is applicable, but it is neither constant, mathematical, nor in any way reciprocal M. Bertillon of France gave several tables to show the relation of cause and effect between the two. He says that in countries where there is a feeble birth rate, there will be a corresponding low death rate and vice versa. The tables given by him in support of his contention are the following :.....

Countries where the death rate is low (1891-1900).

Countries.	Marriages.	Births.	Deaths.
England	7·8	29·9	18·2
Scotland	7·2	30·6	18·7
Ireland	4·8	23·0	18·2
Denmark	7·2	30·2	17·5
Norway	6·7	30 0	16 3
Sweden	5·9	27·1	16·4
Switzerland	7·6	28·1	19·0
Finland	7·0	32·2	19·7
Netherland	7·3	33·5	18·4
Belgium	7·9	29·0	19·2

Countries where the death rate is high.

Countries.	Marriages.	Births.	Deaths.
Austria	8 0	37·1	26 6
Hungary	8 8	40 6	29·9
Germany	8 2	36 1	23·2
Prussia	8·2	36·7	21·9
Bavaria	7·7	36·5	25 0
Saxony	9·1	39·5	24 0
Wurtemberg :	7·4	34 2	23·4
Baden	7·7	33·2	22·1
Spain	7·9	34·8	29·5
Italy	7·2	34·9	24·2
Russia in Europe (50 Govts.)	9·0	49·2	34 1
Servia	10·0	41·7	27 0
Bulgaria	8·3	39·4	26·0

But in spite of this and similar tables the Commission could not agree with the author in concluding that any attempt to increase the population of France by diminishing the death rate would be rendered unavailing by a parallel reduction in the birth rate, which paradoxical view M. Bertillon supported by the following psychological consideration. (Eugenic Review July 1913).

Mr. Lucien March, Director General of Statistics of France supports the theory of M. Bertillon and remarks that the curves of the birth rate and of the death rate are often approximately parallel. I will quote him at length. :

"We are in a position, however, to show that for France the first factor has far greater influence than the second. From 1872 to 1911, that is for 40 years, when comparing the births of one year with the deaths of the next year the variations in the death rate are so often equal as they are unequal to the variations in the birth rate If, on the other hand, the number of deaths in one year be compared with the number of births in the following year, then the variation between the birth rate and the death rate are in the same direction for three quarters of the total number of years, and in the contrary direction for one quarter only. Thus the death rate governs the birth rate, this essential fact on no account be lost sight of. (The Eugenic Review, vol V. 238). This question of Birth Rate and Death Rate has been discussed in the last Indian Census Report" Mr. O. Mally was of opinion that a high birth rate is synchronous with a high death rate, but Colonel Robertson' Sanitary Commissioner with the Govt.-of India, who investigated the matter at the request of Sir E. Gait, did not agree on this point. He says that the total mortality rises relatively higher than infant mortality and has really no direct connection with it. He is of opinion that similarity of the two curves is due to the action on both of the same outside cause, Malaria". In his opinion, the effect of Malaria on birth rate curve are due to its action.

(a) In lowering the rate of conception. (b) In tending to cause abortion in early pregnancy and (c) In causing premature delivery in later pregnancy.

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Assuming now that normally the number of women liable to conceive, and the number of conceptions would be approximately the same in each month of the year, the tendency of malaria prevalent from August to October will be: (1) To abort the conceptions of June and July; (2) to prevent the conceptions from August to October and (3) to cause premature delivety in the conception of the previous October, November and December. The cumulative effect would be to cause a preponderance of women liableto conception at the end of malarial season, and after some time for recovery, a large number of pregnancies starting from January to March, a high birth rate from October to December. "In the end", he says," as births increase therefore the death increase and in a fairly constant ratio." (Census Report.)

But this theory is not supported by facts and figures in India. The brith rate for Bengal is 33·86 per mille which is much lower than the United Provinces of Agra and Oudh, Bombay Presidency, Central Provinces, Burma and the Punjab, but the general death rate is high being 31·57 per mille and the Central Provinces having birth rate of 51·37 per mille have death rate of 39·69 per mille. To explain the point further, let us first examine the figures for the Foreign Countries and compare them with the Indian figures.

Difference between death rate and birth rate when birth rate is 100.

1.	Norway	47·8
2.	Holland	46·5
3.	Denmark	45·0
4.	Prussia	42·8
5.	Germany	40·8
6.	Sweden	40·1
7.	Scotland	40·0
8.	England	39·6
9.	Servia	37·9
10.	Belgium	37·4
11.	Switzerland	36·3
12.	Bavaria	34·0
13.	Roumania	31·9
14.	Austria	31·3
15.	Italy	29 9
16.	Portugal	129·4
17.	Hungary	29·0
18.	Russia	26·8
19.	Ireland	21·0·0
20.	Spain	16 1
21.	France	5·9

(The Eugenic Review July 1913 P. P. 137.)

The following table has been compiled by me as for the sake of comparison on the basis of figures taken from Sanitary Reports.

Name of Provinces.	Birth Rate.	Death Rate per Mile.	Infant Mortality per Mile.	Difference between death and birth rate when birth rate is 100.
U. P. of Agra and Oudh	44·93	33·46	233·47	24 5
Bombay Presidency	37·43	29·48	193 80	21·6
Madras—— Do.——	33·49	24·95	196·51	21·2
Bengal	33·86	31·57	221 96	5·3
Behar and Orrisa	42 38	28·32	171·22	33 4
Assam	32·94	24·66	189·49	21·2
Central Province	51·37	36'69	263 89	27·5
Punjab	46·28	31·96	210·12	30·0
N. W. F. Province	32·68	25·75	182·65	21·3
Burma	35·46	24·13	216·86	31·6
Delhi	48·73	36·99	269·34	24·15

Comments are needless. There is an urgent need that measures should be adopted to control death rate and also sound and healthy parentage should be encouraged.

Effect of Infant Mortality on the surviving children. This question has an indirect bearing upon the subject and is of a great academic value. Darwin's theory is that "if individuals are reared under

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a constant environment and a larger percentage of them are killed off in the last year of life, then a smaller percentage of those remaining will die in the latter years of life, because more of the weaklings have been killed off". In contrast to this, Dr. Newsholme of the Local Government Board London with Dr. G.G.U. Yule in his report on "Infant Mortality" held that the surviving children die in large numbers owing to weak constitution. With a view to examine these statements, I have tried to study Indian Statistics, and to find out the truth of these two contradictory statements made by the two opposite group of philosophers and statisticians, but I have to admit my inability to agree with Darwin or Professor Karl Pearson on this point. I am a strong advocate of the hereditary effect on the constitution of children and have dealt with the effects of weak constitution of the parents on infant mortality, but with due deference to the opinion of Dr. Karl Pearson and Dr. Snow. The facts and figures compel me to dis-agree with the conclusion arrived at by them that "*when the infantile death rate is intensified, then the death rate in child-hood of the survivors is lessened, not increased*". There is no doubt that the discussion of this question is beset with many difficulties, such as that the evironment of the selected group may not be alike. But as far as possible to avoid wrong conclusions I have selected famine period of 1902, when infantile mortality was very high in all those provinces, where famine prevailed. The figures for the succeeding years clearly show that the death rate of children from 1 to 5 and 5 to 10 increased very considerably. First take the Ajmer-Marwara Provinces :.....

Death per Mille.

Year.	Under 1 year.		1 year and under 5 years.		5 years and under 10 years.	
	Male-Females.		Males-Females.		Male-Females.	
1902	610		42·96		11·8	
1903	594·25		73·84		7·95	
1904	559·1		81·23		7·59	
1905	246·16		72 85		11·0	
1906	277·37		140 57		10·07	
1907	248·28	242·57	120·87	122·62	9 80	11 07
1908	298 13	310·51	166·54	169·8	15·99	16 45
1909	259·32	270·01	105·84	190·47	22·09	24·23
1910	280·14	296·47	112·29	116 05	22·65	15·18
1911	274·45	289·94	192·26	192·27	15·01	7·67

For the first years, the combined average death rate for males and females has been given. I find from these figures that there have been more deaths among the surviving children than in normal conditions. The mortality rate has considerably increased from 42·96 in 1902 to 192 26 for children between 1 and 5 years in 1911 and 22 65 and 15·61 for children between 5 and 10 years for years 1910 and 1911. Coming to the Central Provinces and Berar which was also effected by famine in the same year 1902, I meet with a very high death rate among the surviving children.

Here too there is very strong evidence of the increese of mortality in the surviving children.

Mortality Rates per Mille.

	0 — 1		1 — 5		5 — 10	
	M	F	M	F	M	F
1902	492·91	431 12	32·84	29·28	9·25	8 52
1903	605·73	525·93	53 8	47·05	12·7	12·37
1904	564·84	444·3	51·84	46·05	11·78	11·21
1911	262·17	228·53	64·0	54·56	13·81	12·34

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Here too there is very strong evidence of the increase of mortality among the surviving children.

To add weight to these figures I take the United Provinces of Agra and Oudh, which were also hard hit by two succeeding famines in 1902 and 1908 respectively There was an abnormally heavy mortality in these years of children under 1 year but these unprecedented famines left their indelible marks on the health of the surviving children, because I find an unusual increase in 1908 infant mortality of children from 1-5 and 5-10 respectively. The only thing, which can be said in support of Drawin's theory is that the conditions were unusually bad and insufficient food, employment of women in famine works, exporsure of children to severe cold of winter and scorching sun of the summer months were more responsible for the weak constitution of children. Moreover children born under very unfavourable circumstances were more likely to succumb to death and the children who fortunately or unfortunately survived those stirring and bad times, had greater chances of death than those born in times of plenty and under suitable environment. The factor, which affected the death rate was not constant. I hope that Dr. Karll Pearson will put these figures in the crucible of mathematical examination and sift out the truth of these figures.

Mortality Rate in the United Provinces of Agra and Oudh.

	0	1	1 to 5 years		5 to 10 years.	
	M	F	M	F	M	F
1902	374·97	348·53	59·61	59 49	12 48	12 39
1903	425·59	394·28	89·71	88 49	18·52	17·37
1908	419·33	418·79	116·96	117 78	25·98	24·34
1911	254·22	237·31	71 33	70·79	22 30	24·04

This subject has been discussed by Dr. Saleeby in his book "*Progress of Eugenics*" and also in the report of the Local Government Board prepared by Dr. Newsholme, the Medical Officer of the Local Government Board. He (Dr. Newsholms) has shown that all over the country, the infant death rate and the death rate at subsequent ages go together. If at a given place infants die at a high rate, so do children and young people at all ages up to adolescence. It is very difficult to ascertain the death rate at still later ages, owing to migrations. But the evidence is final that at all ages short of maturity, human life, as a whole, is unduly destroyed wherever infancy is indnly destroyed, and is best maintained where infancy is best maintained. It follows, evidently that if we want grown up people at all, and still more if we want them as healthy as possible, we must begin by removing the cause of infant mortality, (Progress of Eugenics P. P. 76)

Dr. Sigmund Engel says: "If it were true that infant mortality exercised a selective function, we should find a high infantile death rate associated with slow death rate in the case of children past infancy, and conversely. But everywhere we find that the infantile death rate and the death rate amongst children at ages one to five vary directly, and not inversely. If a high infantile death rate exercised a selective influence, we should find that among the lower classes the death rate among children more than one year old would be less than the death rate of upper class children of corresponding ages, but this is nowhere the case. (The Elements of Child Protection).

All these facts and figures lead us to the concluaion that the high infantile mortality is followed by the high death rate amongst children from 1 to 15 years, hence every possible measure should be taken to prevent the infantile mortality.

Serious Question. Now this heavy toll of infant life is a national question of very grave importance and fraught with serious

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consequences. On it depends the life and vitality of a nation and on it hinges our future progress and national regeneration. There is a law of retributive justice in this world and we must reap the harvest which we have sown. We cannot expect figs out of thistles and flowers out of thorns. By neglecting the vast importance of infant life, our national deterioration in health strength and number is going on slowly but surely. National efficiency requires that we should take immediate care of the present as well as of the future generations. It is futile at this time of the day to convince the educated people of the advantages of protecting infant life. It seems monstrous also not to remind the noble men and women professing to be born in a civilized age and engaged in the work of social, political and religious reform that they are not keen about this uplifting work for the regeneration of India and about taking off the heavy load of sin and crime against God and Humanity, which is forcibly dragging the whole populace of this great country. The neglect of this important question has already clogged the wheels of progress in this generation. Every day in all homes we witness Race Suicide or Race Murder being committed in spite of the boasted profession of civilization and reform. Every day the fountain head of our national existence is being dried up; every day the foundations of national life are being sapped but we are watching the process of national degeneration with studied indifference, stoic-patience and calmness. There is no doubt that the Government is doing something in this direction but much more remains to be done. It should be remembered that the Government cannot rush headlong in any scheme of social reform and interfere in individual liberty in a country, where even an ordinary step taken is misunderstood and mis-judged. The Government cannot stand the volcano of public opposition and mis-understanding, concealed sometimes under the veil of religion and orthodoxy. Strong public opinion is to be created before the Government can leap in the area of social reform with vigour and zeal. The people are to be taught, educated and explained their duties and responsibilities towards humanity and nation. The reform must come from within, not from without. It should not appear as a production of the hot house of passion. The sphinx of civilization sits waiting for our answer to her riddle, the only reply which we can make to her is the fulfillment of our duty to ourselves, to our children and nation at large. We see perrenial slaughter of babies in India and the degeneration and deterioration of many. We count the nation's wealth in terms of our industries, mills, regiments, dreadnoughts and aeroplanes, but the time is coming—it has already come—that we will count in terms of healthy babies and sound and strong motherhood. I will colse this article by quoting a few lines from Ruskin :.....

"Nevertheless, it is open, I repeat, to serious question, which I leave to the readers pondering, whether, among national manufactures that of souls of a good quality may not at last turn out a quite leadingly lucrative one. Nay, in some far away and yet undreamt of hour, I can imagine that England may cast all thoughts of possessive wealth to the barbaric nations among whom they first arose; and that, while the sands of the Indus and adamant of Golcanda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at least attain to the virtues of a heathen one, and be able to lead forth her sons saying .....

"There are my jewels".

It was in April 1919 that I sent the first instalment of my article on this most important subject and intended to continue the aeries, but the Divinity that shapes the course of human events wanted me somewhere else and I had to obey the call. On my return from the forced seclusion, I am sendig this instalment. G. D.

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RIGHTS AND DUTIES.

(By Prof. Pritam Lal Gupta M.sc., l lb.)

At the present time nothing has so occupied the mind of man as the idea of 'right.' From every side we hear the talk of rights, the demand of rights, and the sacrifice for the sake of right. Perhaps it is owing to this excessive regard for right that we see so much unrest in the world at the present day. If a state asserts its right to collect revenues from the subjects, the subjects also agitate to have their noise heard as much as possible. Similarly there is a regular tug of war between capital and labour; Brahmans and non-Brahmans; males and females; white and the coloured races; and in short between one group of men and another for the sake of rights, and it will be no exaggeration to say that the whole atmosphere of to-day is saturated with "right."

It is not the purport of these lines to assert that we ought not to fight for the sake of our rights. On the other hand we wish that every one of us must try his utmost to get rights, and we consider it to be a sign of weakness and cowardice not to agitate for the sake of legitimate rights. What we intend to point out here is that to every right there corresponds a duty. Our Shastras have laid great emphasis on Dharma or duty, and not on rights in the sense in which the word is used commonly at the present day. In fact Lord Krishna in his *Bhagwatgita* teaches us 'you are to attend to your

कर्मन्येव अधिकारोऽस्ति माफलेषु कदाचन ।

duties unmindful of results.' One, who does not discharge one's duties, is not entitled to enjoy rights. If such a person is somehow in the enjoyment of rights, he is destined soon to lose them. On the other hand a dutiful person must get his rights, if not already in possession of them. The greater the rights, the higher is the responsibility. The rights and duties are so closely connected together that one can not exist without the other.

In England, France, Germany, as well as in India, we find that the agitators for rights often neglect their duties. Limiting ourselves to the social condition of India, we see that some of political leaders assume quite a different personality on a social question from what they have on a political one. The very arguments which they assert against the Anglo-Indians on a political question, can well be applied against them on a social question. We often assert, and rightly so, that elementary education is the birth-right of every human being, and consequently we complain of great illiteracy among the masses. But while advocating the cause of general education, we still retain our narrow-minded and orthodox views saying that स्त्री शूद्रौ नाधीयताम्, *i.e.*, women and low-castes are not to be educated. We have no faith in this philosophy and ask are women and low castes not human beings? If yes, they have the birthright of education and justice demands that they should be educated.

Even in the twentieth century we find the existence in India of such persons as vehemently opposed the Free and Compulsary Primary Education Bill of the late Honourable Mr. G. K. Gokhale, and the pity is that such persons are regarded as the leaders and the representatives of the Hindu Society. Can the problem of the country be solved by such leaders? We blame the English for colour-prejudice

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but can we claim innocence in this matter? The so-called untouchables are treated worse than animals, and are slaves of perhaps lower order than in medievial ages. Is our treatment towards the depressed classes not guided by caste-prejudices? Like the Anglo-Indians in the political world, we often say that the low castes are not fit for education and social uplift. But have we given them any opportunity to rise? It has been experienced that when opportunity is given to these untouchables, they can soon rise and show such intelligence and other virtues as are found in members of high castes. The Honorable Sir Shankaran Nair is the grandest living example. The question is not of efficiency but of opportunity.

Let us then be just and thoughtful and attach due importance to rights and duties. Let us kill that brutal selfishness which is at the root of all this unrest and which teaches competition and progress at the cost of others with the result that we distrust each other and create an atmosphere not healthy to live in. Let us fully understand that every member of society is equally important and that the whole body can not grow if one limb is neglected and allowed to rot. Let us trust each other, love each other as the children of the same Father and progress together The sooner it is realised, the nearer is the salvation of the country—nay of the world.

THE UTILITY OF SOCIAL OSTRACISM.

(By K. Krishnamacharya B A L.T., M R.A S.)

In the infancy of social evolution, the group instinct of man is responsible for certain rigid laws of his society. To ensure the permanence of society, several methods are invented so as to keep in check the full play of individual liberty of the members The individuality of society is always the prime factor, to which all other factors are subordinated. When there is a conflict between the individuality of a member and that of the society, the former is obliged to sink itself in the latter; but if, for any reason, the individual member revolts against this course of action, he is let alone with no chance of his coming back into the society. He is treated as a stranger outside the pale of the society, and society can offer him no protection. Any co-operation with him is penalised, and openly discouraged, and he is made to feel as though he were stranded on a stray island. The effect of this punishment is horrible in the extreme. His own friends and relatives look down upon him with contempt and do not cast so much as a look of pity on him. Having come out of his own society, he finds himself looked upon with an eye of suspicion by every other society. Cast away in this wise, with nothing but his own resources to fall back upon, he naturally finds his life miserable, and does, at no distant date, repent for his folly. If only there can be hope of re-admittance into his society, he gladly submits himself to any severe expiation imposed upon him, as a penance for his social sin.

This weapon of ex-communication, or social ostracism, as it is also called, is

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always hanging over the heads of individual members, like a sword of Democles. The terrible picture of an ostracised life, hanging before the vision of the revolting member, does many a time, pacify his passions and bring him to submission. At a stage, when the individual members cannot do the thinking for society, social ostracism is a necessary factor for the upkeep of society.

At a later stage, when the members of a society are conscious of their own individuality, as apart from that of the society, the fear of punishment (in the form of social ostracism) is naturally to e replaced by the hope of a reward for endering a notable service to the society- but if this hope is to be abused, the society has no other alternative than to revert to the punishment by social ostracism, whatever the moral values hereof.

When the members of the society are so far advanced as to be individually capable of a realisation of the ethical aspect of the social structure, neither the fear of punishment nor the hope of a reward can any longer maintain its utility. The members will, then, of their own accord, sacrifice their personal conveniences for the common good of the society. But then it is a long way from an abstract appreciation of the good, to its concrete realisation in action. A member may be capable of an appreciation of the probable good to the society from a suggested course of action, while he may not, at the same time, have the reqnisite courage to make the sacrifices demanded of him, in bringing the suggested course of action within the limits of the practicable. He is thus true, in thought, to the dictates of his moral conscience, but when the time for action comes, he does not hesitate to belie the very conscience. Members of this type are really a source of weakness, and thereby of danger to society. Though they are capable of an appreciation of the hope of a reward for service to society, the one thing that can set them to action is the fear of punishment by ostracism. Social ostracism at this stage may not be ethically justifiable, taken by itself; but by the side of the moral weakness of the individual, it has its own value, and the end does, in this case, justify the means.

Social ostracism, with no hope of a reversal, even after a severe expiation, may have its utility, at an early stage of society. But at a stage, when the individual members are capable of an independent thinking, and are thereby capable of an appreciation of their own individuality, it is a source of weakness to the society. If the ostracised member has the requisite moral courage to suffer for the sake of his conscience, when it is in conflict with the collective conscience of his society, he will naturally elicit appreciation even from some of his own oppressors. This exhibition of the softer creation towards an ostracised member (may be by a few only) is but the thin end of the wedge destined to cleave the society into two. The ostracised, if their number be on the increase, will naturally find themselves more closely drawn to one another, than even when they were within the folds of the original society. They organise themselves into a new society, with objects not generally in a line with those of the parent society. As time advances, there will thus be two rival societies, where, if prudence prevailed, there must have been only one. Absolute social ostracism is thus a danger to the society, when the individual members are capable of an intelligent realisation of their own individuality, as apart from that of the society.

Social ostracism is therefore not a justifiable weapon for all times, and in all stages of the society. Its severity is to be gradually diluted, as the society progresses towards the ideal, and in the end when it outgrows its utility, it ceases to be a weapon of punishment for social sin.

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THE ARYA SAMAJ AND THE BUREAUCRACY.

(By Mr. Kalinath Roy.)

In an article contributed to the Rishi number of the *Prakash* last year I dwelt upon the outstanding influence of the Arya Samaj on public life and national activities in this Province, and said that the influence was a revelation to me when I first came to this Province in 1913. What has since been as great a revelation to me, if not a greater, is the attitude of the official mind in the Province towards the Samaj and all its leading workers. I had read and heard a great deal about this attitude for years, but what I came to know, now for the first time on the unimpeachable evidence of my senses and my understanding was some thing truly startling. It had occurred to me again and again as a somewhat extraordinary phenomenon that so many of the persons whom I had the honour to meet in the Lahore Central Jail in the never-to-be-forgotten months of April to August, 1919, were members of the Arya Samaj. It had occurred to me as equally extraordinary that at a time when the Samaj was thus in trouble in the persons of so many of its leading adherents, the chivalrous Anglo-Indian journal of Lahore should have come out with an attack on the Arya Samaj movement and its illustrious founder, which had given dire offence to the whole community and for which the journal had in a way had to apologise. What I did not know at the time was that neither of these was a pure accident. In the course of the enquries which I felt it my duty, soon after my release, to make into the whole affair, I stumbled upon evidence of a conclusive character that a considerable number of officials in the Province regarded the agitation preceding the events of April 10 and subsequent days as intimately connected with the Arya Samaj movement.

The line of reasoning was, as usual in all such cases, partly deductive and partly inductive. The ideas and principles of the Samaj being what they were, it was only legitimate, it was said, to expect it to throw itself heart and soul into every subversive movement. Again the fact that the movement had found most support in places where the Arya Samaj was a particularly strong and living organisation, was considered enough to justify the conclusion that the Samaj must have had some mysterious connection with the movement. Of course the movement was not subversive; and whether subversive or otherwise it owed its origin not at all to the Arya Samaj or any of its members, but partly to the deeply offensive nature of the Rowlatt Act and the circumstances under which it was passed, and partly to the sensitive patriotism of Mr. Gandhi, to whom an attack upon India's national honour was not "a disagreeable dream of the imagination," but a vivid flame burning into his thoughts and destroying peace." Nor was there the smallest warrant for the assertion that there was anything in the principles or the creed of the Arya Samaj that was favourable to subversive movements. Like other great religious and socio-religious movements, the Arya Samaj had nothing directly to do with politics, and the lie that the Arya Samaj was a movement inimical to the British connection had been exposed again But superstitions, especially when they have their roots in the consciousness of one's own inherent weakness, always die hard, and in the present case the advocates of the theory had the advantage of working in the dark and having nothing to fear from the possibility of public exposure. S like the heroes they were, the heroes o

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whom the Punjab saw so much during the days of Martial Law, they took a particular delight in stabbing the Samaj in the dark. As regards the second line of reasoning, evidently it never occurred to the champions of the theory that the two things which they were so anxious to represent as standing in the relation of cause and effect might perchance be the effects of a common cause, that the same circumstances that made the Arya Samaj a power at the places in question might also have been responsible for the favourable reception given to the new movement. After all, there was this in common betweeen the Arya Samaj and the anti-Rowlatt Bill agitation, that they were both protest movements, both the outcome of a manly and independent outlook upon life and its problems, both of an insatiable passion for freedom, self-expression and self-fulfilment. Is it any wonder that the same soil that favoured the growth or the propagation of one should also have favoured the growth and the propagation of the other?

But I am not in a discursive or disputatious mood to-day. My object is far more to chronicle the fact and pass on, than to show that the official attitude to which I have referred had not the smallest justification. And here I may remark in passing that the official attitude in this matter is only part of a more general and more comprehensive attitude, which nothing but the restoration of things to the normal order in India will ever eradicate. As long as officials will remain an exclusive class and will remain in the position of having to defend their power and authority by force as distinguished from the sanction derived from conscious and willing popular support, so long will the present distrust on the part of officialdom of everything in Indian life that is not cringing, obsequious or servile remain the prevailing rule, and the trust which from time to time a Canning, a Ripon or a Hardinge shows in the people remain the merest exception. It is for this reas on that I think it both unmanly and an absolute waste of our time and energies to perpetually lament or complain of the official attitude. Our attitude towards the official class should be ever and in all circumstances the attitude of the self-conscious organism towards that part of its envioronment which can never be truly favourable to its growth unless it is completely transformed, but which nevertheless it cannot ignore any more than it can ignore the physical law. We should be perpetually on our guard against anything evil or harmful coming from that side. We should perpetually seek to supplement, correct, or thwart its activities according as the circumstances call for one or other of these operations. We should strive by every means in our power to use even its undoubtedly evil influences for our own good, for the purposes of our own self-fulfilment. But we should never expect too much even from the better class of officials and should never betray any excessive anxiety to have them with us, or to earn their good opinions. Every movement in modern India that has had anything dynamic in its character or its composition has had to stand in this relation, in a relation of absolute independence to the official class, as one that expected no friendship but only a war to the knife from it. Mahatma Gandhi's non-co-operation movement, whatever one may think of particular items in it, after all, only represents the culminating point in a process that has been at work ever since the dawn of national self-consciousness in India.

Looking at the thing from this point of view, and this has always seemed to me the only correct point of view, the attitude of deep distrust towards the Arya Samj betrayed by so many officials, and of which the article in the *Civil and Military Gazette* was only the compendious outward expression was the greatest compliment which it was in the power of these men to pay to the Arya Samaj and its inspired founder. To me the Arya Samaj would have been a wholly meaningless anachronism, so far as the actualities of life go, if at a time when the heart of the country was so deeply stirred as it

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was in the fateful days of March and April last year, the members of the Arya Samaj had remained passive and unmoved. Who among us has not read again and again and with never-ceasing-admiration the striking passage in which Mazzini has condemned the merely artist-like attitude of Geothe in the Europe-shaking movement of his time? "Questions of life and death for the millions", says the great prophet of nationalism, "were agitated around him, Germany re-echoed to the war songs of Korner; Fichte, at the close of one of his lectures, seized his musket and joined the volunteers who were hastening (alas what have not the kings made of that magnificent outburst of nationality) to fight the battles of their fatherland. The ancient soil of Germany thrilled beneath their tread; he an artist looked on unmoved; his heart knew no responsive throb to the motion that shook his country; his genius, utterly passive, drew apart from the current that swept away entire races". Who that loves the Arya Samaj or respects the great work it has done in the past, or reverences the great principles for which it stands, could wish that the historian, sitting by his fire-side in the next country, should say of the Arya Samaj and its members what Mazzini has in these lines of burning eloquence said of the poet-philosopher of Germany? The immortal shade of Rishi Dayanand would have become restless in his abode of peace, and would have ceased to recognise the members of the Samaj as his disciples, if they had not taken their proper and their honoured place in every national movement that makes for greater liberty, greater freedom and greater purity in the collective life as in the individual. I thank my God that the occasion for this restlessness to the spirit of the departed leader has not occurred yet. God willing it never will. The Aryas will in the future, as in the past, have their place in the vanguard of the army of progress and of freedom. And this they will have without the Arya Samaj becoming political or anything else than a socio-religious body any more than Protestentism, for instance, is political or anything else than a socio-religious creed. Religion would not be religtin if it did not illumine or influence every aspect of secular life. Religion would not be religion, if it could be identified with any one side of secular life in paticular, be it political or social, educational or economic, to the exclusion of any other-

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THE BRIHASPATI SUTRAS.

(By Pt. Jaya Deva Sharma Vidyalankara.)

In a recent number of the *Vedic Magazine* the article on Brihaspati Sutras with the Sanskrit text is a very interesting one no doubt. I have to put forward some necessary reflections about the Sutras and their author Brihaspati as well.

Brihaspati was a renowned teacher as well as the author of Barhaspatya Shastra. Brihaspati is called सुरगुरु the Teacher of Gods. Patanjali thus refers to him in his Mahabhashya

बृहस्पतिरिन्द्रश्चाभ्येता।
दशवर्ष सहस्रमध्ययन कालोनचात्र जगाम॥

"Brihaspati was speaker and Indra a hearer and after ten thousand years even

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they did not come to the end of the subject they were dealing with."

That such a profound teacher compiled only these sutras only and wrote merely on politics does not seem to be right. To me it seems that these sutras are not the real work of Brihaspati on polity but these are only the aphorisms on सामान्यं नीति or general conduct.

Chanakya kautilya, the great political writer and at the same time the renowned politician of his time, compiled a big book of six thousand verses called Kautilya Arth Shastra and in addition to that he composed 571 sutras called Chanakaya Sutras which deal only with सामान्य नीति *i. e.*, general conduct. In the same manner it seems clear that Brihaspati also had composed the sutras in addition to his big work on state polity not yet found out by scholars.

The ancient books, the Mahabharata, the Panchtantra, the Arth Shastra and other Tika-granthas on Dharm shastras refer many times to Brihaspati in different ways concerning state affairs. It seems that there had been a big book namely Brihaspati shastra. In the *Puranas* many myths are told where Brihaspati is *proaacta* (speaker). There he teaches his doctrine and policy as well. The Mahabharat says (Shanti Chap. 51) that Brihaspati epit omised the political science in a book comprising at least three thousand chapters and that, work was called "Barhaspatya Arthashastra."

As regards the present work of Brihaspati, I have to say a few wo ds only.

No doubt this work is a good collection of the sayings of Brihaspati, but, there are some traces in it which prove it to be of the medieval period. It is compiled after the Kalidas's Megh Duta. In Megh Duat the poet refers to kankhal कनखल situated on the bank of the Ganges. He does not refer to Haridwar because at that time Haridwar was not the sacred place considered to be mentionable, but in Brihaspati sutras 3·122 we read Ganga Dwar as a renowned sacred place of Shaivas, the followers of Shiva or Har. It is easy to consider that here Ganga Dwar can be no other place than Hara-Dwar.

I think If we wish to have the old वृहस्पतिशास्त्र in any form, we should collect the scattered verses attributed to Brihaspati from all the ancient works Mahabharat and Puranas etc., and no doubt we shall have a good volume of no less than 3 or 4 hundred pages at least.

I wish to undertake this work and hope will succeed in finishing it in a few months only.

I shall be very much obliged if the editor well publish this new collection of Brihaspati's teachings in the *Vedic Magazine*.

GOTAMA AKSAPADA THE AUTHOR OF NYAYASUTRA.

(By Professor V. V. Sovani M.A.)

Gotama, *alias* Aksapada is the reputed author of Nyayashastra, one of the famous systems of Indian Philosophy. In the present paper an attempt is made to interpret the words 'Aksapada' and 'Nyays' as well as the word 'Gotama'.

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From shriharsa's Naisadhiyacharita XVII 75.

मुक्तये यः शिलात्वाय शास्त्र मूचे सचेतसाम् ।
गोतमं तमवेत्यैव यथा वित्थ तथैव सः ॥

it appears that 'Gotama' is the correct form and 'Gautama' is the wrong spelling of the name of the author of Nyayasutra In the verse just cited, Shriharsa refers to Nyayasutra I 1·2.

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः । which shows that Gotama's conception of 'mukti' or 'Final Beatitude,' was that state, which is devoid of happiness or grief i. e., *petrification*. Hence shriharsa makes 'Kaliyuga' observe that the author of Nyayasutra was appositely called 'Gotama' or the greatest bull, *viz*, *supreme blockade*.

As regards the name 'Aksapada', there is a traditional story that the author of Brahma sutra, being displeased with the author of Nyayasutra for his having established the distinction between the Individual and the Universal Soul by means of logical arguments, decided not to look at the face of the Nyayasutrakara who, therefore, stretched his foot and lo! the eye was seen on the stretched foot, whence the author of Nyayashastra was called Aksapada (vide Pt. Vindhyeshvariprasada Dvivedin's *Nyayavartlikabhumika*, p. 24, chowkhamaba Ed., Vachaspatya's *Brihadabhidana* under 'Aksapada, *Nyayakosha* of Pt. Bhimacharya Jhalkara may also be consulted in the article on the word 'Aksapada').

As regards the word 'Nyaya', Madhavacharya says in his Aksapadadarshana as follows:—

"ननु प्रमाणादिपदार्थषोडशके प्रतिपाद्यमाने कथमिदं न्यायशास्त्रमिति व्यपदिश्यते । सत्यम् । तथाप्यसाधारण्येन व्यपदेशाभवन्तीति न्यायेन न्यायस्य परार्थानुमानापरपर्यायस्य सकलविद्यानुग्राहकतया सर्वकर्मानुष्ठानसाधनतया प्रधानत्वेन तथा व्यपदेशोयुज्यते । तथाऽभाणि सर्वज्ञेन (भासर्वज्ञ in his न्यायसार Ch. II, P. 11, V. P. Vaidya's Ed)'सोयं परमोन्यायो विप्रतिपन्नपुरुष प्रतिपादकत्वात् । तथा (Sic. for कथा) प्रवृत्तिहेतुत्वाच्चेति ।' पक्षिलस्वामिना च(in न्यायभाष्य on न्यायसूत्र I. 11) 'सेयान्वीक्षिकी विद्या प्रमाणादिभिः पदार्थैः प्रविभज्यमाना प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।

आश्रयः सर्वधर्माणां विद्योद्देशो (कौटिलीयार्थशास्त्र BK.I, Ch. II, P. 6) प्रकीर्तिता ॥ इति'

—— *Sarvadarshanasangraha*, p. p. 93-93 Anandashrama Ed. Hence according to Madhavacharya the word 'Nyaya' means 'the five-membered syllogism' of Gotama's logic, which, being of supreme importance, gives its own name to the whole system of Gotama. Madhavacharya is evidently referring to the view of Vachaspatimishra, *viz* :—

"पञ्चरूपश्चतूरूपो वा हेतुर्न्यायः । प्रतिज्ञाद्यवयवसमूहो वा न्यायः । नीयते प्राप्यते विवक्षितार्थसिद्धिरनेनेति ।" (न्यायवार्त्तिकतात्पर्यटीका, p. 27, V. S. S.), which is again traced to the *Nyayabhasya* thus :—

"तत्र नानुपलब्धे न निर्णीतेऽर्थे न्यायः प्रवर्त्तते, किं तर्हि संशतितेऽर्थे । कः पुनरयं न्यायः । प्रमाणैरर्थपरीक्षणं न्यायः ।.....साधनीयार्थस्य यावति शब्दसमूहे सिद्धिः परिसमाप्यते तस्य पञ्चावयवाः प्रतिज्ञादयः समूहमपेक्ष्यावयवा उच्यन्ते । तेषु प्रमाणसमवायः । आगमः प्रतिज्ञा । हेतुरनुमानम् । उदाहरणं प्रत्यक्षम् । उपनयनमुपमानम् । सर्वेषामेकार्थसमवाये सामर्थ्यप्रदर्शनं निगमनमिति । सोऽयं परमो न्याय इति ।"

Let us see now how this word 'Nyaya' is derived and what is its original signification. Nyaya is derived from the root 'in' to go preceded by the prefix 'ni', by the addition of the primary suffix 'ghan' by the Sutra 'अध्यायन्यायोद्यावसंहाराश्च ।' P. III. 3.

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122, the sufix 'ghan' meaning here 'an instrument.' Here the root 'in' to go is used in the sense of 'knowing' according to Siddhanta Kaumudi (Vide

उद्यन्यते उत्कृष्टो ज्ञायते इति उद्धः । गत्यर्थानां ज्ञानार्थत्वाद् हन्तिर्ज्ञाने । कौमुदी on P. III. 386)

as can be seen from Mahabhasya also

किं वक्तव्यमेतत् ? न हि । कथामनुच्यमानं गंस्यते (=ज्ञास्यते) (on 'पंचमी विभक्ते' P. II 3·42).

Further the prefix 'ni' can mean here 'excellent' as can be seen from Shabarbhasya on Mimansasutra II. 1·42 thus :—

'निशब्दः प्रकर्षस्य वक्ता । यथा प्रकर्षेण रक्तं नितरां रक्तमित्युच्यते ।'

This '*excellence*' consists in 'illumination' and when this is the sense the latter member of the compound has its accent on the last syllable by P. VI 2·192 नरानर्वैनि. Hence the word 'Nyaya' literally means 'the means of excellent or illuminating knowledge' and receives the acute accent on the last syllable.

The derivation, given above, shows that Nyaya means *a criterion for the allumination of doubtful matter.* This point is emphasised in Nyayavarttika on Nyayasutra thus :—

संशयादिभेदानुविधायिनी आन्वीक्षिकी । तस्याः संशयादिप्रस्थानमन्तरेणात्मविद्यामात्रमियं स्यात् । ततः किं स्यात् । अध्यात्मविद्यामात्रत्वादुपनिषद्विद्यावत्त्रय्यामेवान्तर्भाव इति चतुष्ट्वं नोपपद्यते ।

The force of the prefix 'ni' meaning 'excellent in the word 'Nyaya' is brought out by Bhasavarjna in Nyayasara, Chapter II as cited above by the descriptive epithet '*parama*', which he himself justifies by the phrase *vipratipannapurusapratipadakatvat* meaning that the excellence accrues to 'Nyaya' from the fact that it convinces a doubting person. Bhasarvajna's assertion is a terse statement of Nyayavarttikakara's view expressed in explaining Nyayabhasyakara's sentence 'सोऽयं परमो न्याय इति ।' cited above Nyayavarttikakara says as follows :—

"सोऽयं परमो न्याय इति । कः पुनः परमार्थः । विप्रतिपन्नपुरुषप्रतिपादत्वम् । एकैकशः प्रमाणानि प्रवृत्तानि न विप्रतिपन्नं पुरुषं प्रतिपादयन्ति । वाक्यभावायज्ञानि पुनर्विप्रतिपन्नम् (scil. प्रतिपादयन्ति) । अतोऽयं परम इति । As said by the Nyayabhasya cited above all the four criteria of knowledge, namely 'Perception,' 'Inference' 'Analogy' and 'Verbal Testimony' operate in the first four members of the syllogism and in the last member called 'nigamana' or *conclusion*, they are shown to converge towards the sams end' hence it is that the five membered syllogism is so convincing. The system of Gotama Aksapada is designated as Nyayashastra, because this Nyaya, plays an important part in the system, which is meant to remove all doubts and misconceptions regarding the propositions of the vedantas or Upanisads (Vide Nyaybhasya cited above). This point may be illustrated by a reference to the first twenty seven sutras of the third Adhyaya of Nyayasutra, which establish that Atman is distinct from the body and the organs and is also eternal. Hence 'Nyayashastra' is also called 'Anviksiki' or *the science of reflection* (Vide

"कः पुनरयं न्यायः । प्रमाणैरर्थपरीक्षणं न्यायः । प्रत्यक्षागमाश्रितमनुमानं साऽन्वीक्षा । प्रत्यक्षागमाभ्यामीक्षितस्यान्वीक्षणमन्वीक्षा । तया प्रवर्तत इत्यान्वीक्षिकी न्यायविद्यान्यायशास्त्रम् ॥"—न्यायभाष्य on न्यायसूत्र I. 1.1)

We have thus seen that '*Nyaya*' means the *supreme criterion*,' and that '*Nyayashastra*' *is the science of the supreme criterion*'. Let us see if we can similarly give the words 'Gotama' and 'Aksapada' their natural senses.

In Amarakosha III.3·222 (अथाक्षमिन्द्रिये) the word 'aksa' is said to mean 'a sense organ'. Hence 'Aksapada' can be explained as consisting of the 'upapada' or subordinate word 'aksa' and the root 'pad' 'to go' of 'divadigana' and

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Atmanepadin, to which the primary suffix "an' showing 'agent' is added by कर्मण्यम् । (पाणिनिसूत्र III·2·1). Hence we explain the word 'Aksapada' thus:— अक्षाणि पादयति (प्रतिपादयति) इति अक्षपादः । We have seen above that roots meaning motion are used in the sense of knowledge (*Vide* गत्यर्थानां ज्ञानार्थत्वात्–कौमुदी on P. III.3·86; and कथमनुच्यमानं गंस्यते–महाभाष्य on P.II. 3 42) and that prefixes only reveal the senses of the roots themselves (*Vide* सन्तमेव चिरमप्रकृतत्वादप्रकाशितमदिद्योतदङ्गे । विभ्रमं मधुमदः प्रमदानां धातुलीनमुपसर्ग इवार्थम्॥ माघकाव्य X·15). Therefore 'Aksapada' means 'convincer of the (doubtful) sense-organs'. 'Gotama would similarly mean 'the supreme organ' if 'go' is interpreted to means 'organ' as done by Ksiraswamin to explain 'gochar' of Amarakosha I. 4·8 गोचरा इन्द्रियार्थेश्च ।

TRAINING OF TEACHERS.

(By a Journalist.)

Everyone interested in the future of education in India must feel encouraged at the way in which His Excellency the Viceroy limned on October 21st the ideals, on the attainment of which depends the ultimate redemption of the long-suffering teacher in this country. His Excellency's speech at the Sanawar Training College showed an unerring grip of facts, for unless we have an adequate staff of properly trained teachers, progress in education, primary, agricultural or technical, will remain a dream of the idealist. The one thing needful is to make the teaching profession noble not in the abstract but in fact. What are the facts? The facts are not very pleasant to contemplate, as they furnish a huge indictment of our high-sniffing protestations. It is not clearly perceived by those who are at the helm of affairs that unless a teacher is handsomely remunerated and marked out for special distinctions annually bestowed for meritorious work in other walks of life, society will not give him his due meed of respect. A ferment is at work among primary teachers whose pay and prospects are not calculated to inspire confidence in a profession which is rapidly degenerating into a blind-alley occupation. Primary teachers with a gleam of intelligence or ambition in them have been leaving the "noble" profession of teaching for more lucrative employments, and it would convince sceptics if a statement were compiled showing the number of primary teachers who left service during the last five years, their pay and prospects as teachers and their emoluments in the new career they were constrained to choose for themselves. Granted attractive prospects and an assured place in the honours list, the next reform should be to ear-mark a lump sum every year to be awarded as prizes to teachers who might happen to give entire satisfaction to the Inspector of Schools. Inspection, which is commonly regarded with horror by the complacent blunderers and as a necessary

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evil by the rank and file of teachers, will then no longer be the mother of dissimulation and low cunning but will come to be eagerly awaited by teachers, consuming with the desire of winning the highest prize. The next reform is to convene an annual conference of head teachers presided over by their official head in order to ascertain the most clamant needs of primary education, such as adequate staff, books, contingency grants and the like. The mere knowledge of the active sympathy evinced by the responsible officers of the Education Department will be a greater incentive to work than an imposing array of circulars, office orders and memoranda, couched in fearfully mouldy phraseology. If the primary school-library will not bear a close scrutiny, the collection of books in high schools and colleges seldom reveals judiciousness of choice, with the result that the volumes are rarely disturbed in their repose by the ambitious students supposing that they are trained in the use of books. Full many a book of reference is "born to blush unseen," even when the funds of the school allow of such a luxury, because they are carefully withheld from students and are not usually consulted by teachers, in these days of cribs in galore.

"THE BOOK OF KNOWLEDGE."

It is a matter of sincere pleasure to all lovers of children that the problem of imparting liberal education without tears has been solved by the editors of. "The Book of Knowldge". It is a mighty enterprise amply justified by the results, no fewer than six hundred thousand families having patronised the twelve volumes as soon as they were issued in five languages —English, French, Italian, spanish, and Portiguese, with ten thousand educational pictures and three hundred-fifty colour plates. The language in which the wonders of our wonderful planet, the achievements of great characters in history, legend or fiction, the marvels of steam and electricity, and the multitudinous things that interest, puzzle and mystify the growing boy are educated make the acquisition of knowledge an agreeable recreation, without the shouts of teachers and the lamentations of the taught amidst which information is driven home to unwilling victims of our educational system. Written in the stimulating atmosphere of the Western Continent, "The Book of knowledge" is, in its own way, unique. It represents the results of ripe experience of things in general and of an intimate knowledge of the child-mind in particular, so that children return to the volumes with the same guests with which Dr. Johnson returned to Burton's "Anatomy of Melancholy." The volumes take up, among other things, such question as, "Why do we dream?", "Why is the sky blue?" "How does water make rocks?" "Why is yawning catching?" "Can animals reason?", propound a wide variety of puzzles, and conundrums, and unfold numerous tricks that amuse and instruct the youngsters. The topographical details concerning Paris, New York, Pompeii, Vienna and scores of other cities of the world are illuminating beyond compare as are the sketches of epoch-making events in history. All the well-known poems and stories have been brilliantly re-told, while the noted lyrics of great poets and composers are reproduced *in extenso*. Altogether, "The Book af knowldege" is one of the rare books of reference without their dry-as-dust dreariness or indigestible pedantry. It is so far as we are acquainted, the only encyclopaedia of modern knowledge which establishes its title to the epithet "brilliant," We have conceived an almost unqualified admiration for "The Book of knowledge" and have much pleasure in heartily recommending it to all parents and educationists who are curious to realise for their children Lord Brougham's ideal of the liberally educated man as one who has learnt "something of everything and everything of something." A word of praise is due to "The standard Literature. Company" of Calcutta for their public spirit in arranging to secure large consignments of "The Book of knowledge" (with an elegant book case supplied gratis) from the Grolier Company of New York for the benefit of Indians. The volumes deserve to be widely read in schools and colleges as they hold the accumulated wisdom of twenty centuries in solution.

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DAMAYANTI.

By "Bisudhatima."

Act II.

(*Scene.*—A balcony of King Bhima's palace. Enter the King, Damayanti and her ladies. She has a floral wreath in her hand.)

King Bhima.

The Princes have arrived, the feast begins.
Behold the brilliant throng of royal men,
All come for my fair daughter to compete.
Remain thou there and with thy ladies all
Watch well the game and let thy young heart choose
For all are men of rank, worthy and true.
And thou art free to choose, then fear thee not.

(Enter Narada, the heavenly Sage. The King and Damayanti bow low before him. The ladies stand aside.)

King Bhima.

Holy Narada? welcome heavenly Sage.
Great honour this to have thy sacred feet
Enter my house on this auspicious day.

(Ceremony of self-choice.)

Narada.

I come as messenger from Indra's Court.
We' heard, oh King, of this great feast thou giv'st
To which the youths have come from many parts.
And many a noble Prince is in the throng.
But might they well have stayed at home in peace
For two good reasons which I shall disclose,
Thy daughter's heart already has been giv'n,
Her choice has long since fallen on her knight.
He is Nishada's King, Nala the brave.
But fear I Nala stands the lesser chance,
(pointing below.)
Not against these, he'd hold his place with them.
But are come those unto thy royal Court
Whom scarce a King had courage to invite.
Thy daughter's beauty, her exalted mind
Called forth high praises and their echoes rang
Through air and sky until they reached at last
Those heav'nly halls of Indra and his Court,
And roused desire within the gods themselves.
Therefore the greatest of them made descent
To weigh their prowess against mortal force,
And in the Swayamvara take their part.
No doubt, the youths will stand aside for them,
Not one will venture to display his skill,
Nor dare to take the challenge of the gods.

(Damayanti sighs, then steps forward.)

Damayanti.

Revered Narada, hear me. Is it fair.
Even for gods to usurp others' rights?

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True, they should have their chance, but not alone.
One rival have they whom they vanquish not.

Narada.

List maiden, knowst thou who are wooing thee?
Another earthly maid would be full proud
To see immortal gods descend for her.
And thou wouldst to a feeble mortal cling?
The first to come is Agni, he who holds
The flames of all the worlds in his control.
He guides the fire that in the planets burns,
He lights the sun which moons and stars reflect.
The household fire, the deep volcanoe's heat.
Alike obey him, he is Lord of all.

Damayanti.

And were he ruling Lord over thousand suns,
There is one fire that shall defy him still,
There is one flame that he shall not control,
It burns within the maiden heart, and there
Another rules, Agni may enter not.

Narada.

Boast not, oh maid. Now list the other name.
Next is Varuna, he whom all the seas
And all the running streams and smiling brooks
In homage worship and in fear obey.
He is the Lord of oceans, ebbs and tides,
He sends the glist'ning dew unto, the fields,
He raises storms and with a voice he stills.

Damayanti.

And though he raised the waters to skies
And though he drowned the planets in his waves,
There is one flood outweighs his power still,
There is one stream that is beyond his law,
That is the stream of tears a maiden sheds,
Drawn from a flood deeper than ocean deep,
That sacred fountain, called a woman's heart.

Narada.

Thou knowest thyself strong, but list the third.
He is none other than that mighty one
At whose uplifted hand mortals turn cold,
Whose word turns into bier the bridal couch,
And empty leaves the weeping mother's arms.
None other is by all men feared like he.
Yet would he thee to his estate exalt.
Yama, the mighty, woos thee, mortal maid.

Damayanti.

And were ten Yamas coming from the sky
They would not turn this glowing bosom cold
They would not kill this burning flame, for Death
Can slay but bodies, not immortal love.

Narada.

Immortal love be to immortals giv'n.
For of thy suitors all the greatest one.
I have not named yet. Thou'rt a queenly maid.

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Full fair of face and form, of royal birth.
Yet art thou mortal still and a frail reed.
Thy heart should tremble all in full delight.
For hark thee, Indra comes himself to woo,
Indra, the King of the vast heavens all,
Indra will raise thee to his throne, his queen.
None greater could appear, nor ever yet
Did Indra stoop to woo a mortal maid.

Damayanti.

He could not raise me, it were but a fall
Would I my own, my virgin heart forgo.
I am a simple maiden but my love.
Is firm to stand the test of heav'n and hell.

Narada.

But knowst thou that with all his virtues fair
Nala has yet one bitter, evil fault,
A vice that one day may him ruin bring?
He is a gambler uncontrolled, the dice.
May lose him yet all that his virtues won.

Damayanti.

I must receive my lord such as he is,
And be it mine to guide him gently on,
Foster his virtues to their fullest bloom
That in their growth his one fault lose its root.

Narada.

Then be it so, the woman's heart shall choose.
The gods will not want to usurp thy will,
And I have come to make arrangements
That the fair lady have her freest choice.
Instead of suitors four, five shall appear.
But will they come all in celestial garb
And all dressed equal. Let thy heart not fail.

Damayanti.

And were I blinded, I should choose aright.
The heart of nature calls unto its own.

Narada (to King.)

Then may the suitors come to claim the wreath?

King Bhima.

Bid welcome to the guests, and thou, my child,
Choose well, this is the moment of thy life.

(The King raises his hand and from both sides enter pages, bells ring and conchshells are blown. A curtain rises in the centre and a flood of light is thrown upon the stage and there stand five men all dressed alike as heavenly warriors and looking alike in face as much as possible.)

Damayanti.

Great Spirit of the Universe prevail
And guide me as thou guidest star to star.

(She closes her eyes for a moment, then looks up and throws the wreath round Nala's neck. He steps out and stands beside her.)

Narada.

Hail Damayanti, Bhima's noble maid,
Thy virgin soul has stood its own great test.
A woman's heart when lit by holy flame
Shines brighter than the light of Heav'n itself

Indra.

Hail Damayanti our hearts all rejoice
We gladly yield thee unto him thou chose.

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The gods know not of vulgar jealousies.
But glory in another's happiness.
We will give Nala as our bridal gift
Of our own heav'nly pow'rs, which he will need
In those dark days that do await him still.
Be steadfast, live a woman's holy part
And we will ever bless thy growing years.

(He holds out his hand in blessing.)

Be heaven's blessing on thee and—farewell.

(The curtain in the back of the stage drops over the four. Nala and Damayanti stand in the centre, Narada and King Bhima on either side, the pages grouped behind them. The conch shells and bells sound again as the curtain drops.)

BRAHMCHARYA.

(By Dr. Keshab Deva Shastri, M. D.)

I

Continence for Men.

From the time of conception the growth of a child depends upon nourishment. The food is required to build up the growth and supply the waste. It generates animal heat, builds up the tissues, nerves, bones and muscles and provides muscular and brain force. The child derives its energy from the food taken into the stomach. The human machine can be well compared with an engine in which the stomach and the lungs stand for the furnace and the boiler, the brain for the valve gear and muscles for the cylinder. A proper nourishment builds up the system, makes eating and drinking a pleasure and renders life active and enjoyable, while improper foods such as stimulants like liquors, tea, coffee etc, pastry, rich dishes and concentrated foods prove alarmingly destructive to the health, sap its foundation and derange the function of the whole system. Plain nutritious diet, easy of digestion, suited to the needs of the body and taken at regular intervals supplies all the requirements of human beings

As an enlightened farmer, who is thoroughly conversant with agricultural chemistry, knows the structure of plants, understands the nature of the soil and sows his seeds in the proper time, reaps more benefit than his ignorant neighbour, so an educated man develops his system physically, mentally and spiritually by understanding the laws of nourishment. He selects food best suited to his condition, produces sufficient energy, stores up the surplus and converts the energy into muscular and brain force. The human mechanism is a chemical laboratory. All the elements in blood need recuperation and the forces of this machine are directed to secure those elements from the various foods thus introduced into the system. Through constant and regular exercise the food energy passes into muscular energy. All youngmen with brawny muscles, stalwart frame and great intelligence get their physical energy through well-selected and well-regulated foods. Exercise, sound sleep and well-selected life change the super-abundant energy of youth into muscular force and lead him to the harmonious development of vital, attractive and energizing personality. Youngmen ought to know the laws of

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physiology during the period of adolescence and learn carefully how to insure physical health for a sound and healthy body makes life both active and energetic and produces clear and lofty ideals.

During adolescence not only the sexual glands but all the glands of internal secretions become active. They produce secondary sexual characters in both men and women. These characteristics distinguish and mark the development of their respective bodies. The growth of an individual now depends upon the activity of these secretions. In man the testis begin to secrete semen. It is preserved in seminal vesicule and a greater portion of it which is volatile, odoriferous and vital is absorbed constantly by the system producing great changes in the vitality and the virility of the youngman. This precious and vital substance should never be lost by hand, emissions pollutions and intercourse. Its loss mars the career of millions of growing youngmen and injures the finest of the brain cells. Very often certain physical discripancies such as abnormal length of the prepuce or foreskin produce constant irritation and notwithstanding care being taken lead to erections and emissions. It is absolutely necessary that circumcision should be resorted to in these conditions.

Every youngman should clearly set the ideal of a life of continence at least uptil the age of 25 years. If he possesses good natural endowments, performs proper exercise, attends to his physical and mental development and preserves his vital forces, he will develop a sound and healthy constitution, a clear and receptive brain and a well-balanced character. Education and proper environments are very essential for high aspirations. A good book, an ideal life or a healthy influence may set him on the right track. Frequently the course of life is turned to knowledge, virtue and happiness under the guidance of right influences which instantly awaken his better elements. He begins to associate with men of high aims and aspirations, becomes studious and industrious, sets forth before him certain high aspirations and selects his path of righteousness. His lamp has been kindled under favourable surroundings. He assumes an amiable nature and an intellectual face. With well-directed talents, mature powers and faculties, he aspires to upright and honorable manhood and invariably becomes the leader of men. You would always observe in such persons trained habits, body and brain acting harmoniously, features fresh and comely and their integrity and intelligence not only stamped on but beaming from their faces.

Perfect health brings a train of blessings along with it. The growing youngman begins to quiver under the awakening influences of his manhood. His vitality flows from excessive activity. Nothing helps more than the lives of greatmen and high ideals of life. These lead him to self-dicipline and self-control. They become the guiding stars of his future career. He transforms his sexual energy to the attainment of intellectual and spiritual power. Conversant with the laws of physiology, he is proud of his sexual vitality, is mindful of its energizing influences and persists vigorously in preserving this vital substance for its proper use. Undaunted by difficulties he turns every barrier into a form of success; every block of granite becomes a stepping stone in his path and wins because he believes he can. He develops an intellectual courage to grapple with the ponderous difficulties in life. With steadfastness, undivided attention, persevering energy, strength of purpose and patient application, he steers clear of all obstacles and attains the goal of his life. These characteristics develop first in him an inward power. He learns that life means resistance. He develops power over self, power to withstand trials, power to follow loyally one's convictions, power to maintain calm reliance in moments of darkness and storms. He braves the duals—heat and cold; pleasure and pain, sorrow and happiness, riches and poverty. He likes an outdoor life, is fond of advanture and is a lover of winds and storms. He is no waster of his vital energy, no chimney for smoke, no sewer for cocktales, no graveyard for dead animals. He needs no stimulants and has got enough in his leaping veins to run his red blood for at least a century. He rides over passions as a man. He loves freedom, depends upon

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his own resourcefulness, is free from transmissable taints, observes carefully the laws of nature, is warm to women but shrinks from profane coarseness. He has developed a fair brow, clean lips and firm hands. He reads the lives of great heroes of history, follows in the footsteps of his ideal hero, assimilates his noble attributes and shuns his weaknesses, becomes a reserve force of the community by conserving a resistless energy for both physical and superphysical requirements.

The unfoldment of inward power leads to the development of outward power. The sway over other personalities is the surest test of greatness. Man begins to realize that the whole universe is calculated to serve his interests, that there is a perfect harmony between the law of universe and laws of our nature, that a perception of harmony between the macrocasm and the microcasm develops mentality and leads him to exercise his power over the external world. His mind triumphs over matter in all its aspects. His curiosity is awakened and he begins to observe that all material progress is the outcome of this realization. He presses into his service the subtlest and the strongest elements of nature. The broadened vision penetrates the secrets of universe, opens new fields to the intellect and gives him a consciousness of his powers. This high potentiality further leads him to psychic powers, a character worthy of an intelligent man.

Man has made his way under the burden of oppression through the ages. He has cleared mountains of difficulties and is still hampered at every step by insurmountable difficulties. They have gradually recognised their rights, but political and religious powers have usurped rights and are unwilling to renounce them. Martyrs and patriots have fought their battles for humanity and secured some of the privileges by their sacrifices. They suffered the perils of oceans and wildernesses and electrified the populace by thair sublime thoughts. All potent men realize in their life that character grows stronger by resistance. A strong man of virile powers courts opposition to fight against tyrany and oppression, to defend the weak and the poor and to further the cause of justice and humanity. Men of reserve power organized physically and mentally are well-fitted to discharge these duties.

He who does not respect himself will never be respected. Self-respect imparts reliance and gives nobleness to the chaarcter. He who will not stand for his own rights will be robbed, buffeted and despoiled by nine tenths and pitied by one tenth. During the life of continence youngmen can develop these forces. With talents, energy and self-respect they may undertake the most difficult task, aspire to the highest ideal and attain the highest achievement in life. Every fruit and plant can be improved but we never gather grapes from thorns nor figs from thistles. Similarly every man can attain a high scale of intelligence by properly utilizing his vital forces and potential energy. He must work off his physical steam in some good and useful direction. Through ignorance and life of dissipation, he may be robbed of his manhood and starved in his spiritual nature. On the other hand, the quickening influence of his strong personality and potency not only enriches him but also awakens, elevates and enlightens his fellow beings. Sometimes the developed and conserved energy of a single person may surpass the intelleectual activity of a whole community or a nation.

The human mind cannot without the sharpening influences of education hew its way to success. Strength of mind depends upon the healthy organization, compactness of body and harmonious working of the system. It requires mental comprehensiveness and momentum, self-reliance and firmness, a good memory to retain knowledge and high ideals of life to fully develop the mind. Thoughts have immense power in them. He who awakens energy in others or develops his own mentality touches springs of untapped vitality. One righteous thought sometimes overthrows kingdoms and wonderfully advances the cause of human progress. Unchained intellect often blossoms beautifully and leads to the healthy growth of individuals.

Excellence comes from freedom. Intellectually free man looks upon the laws of

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nature and develops his powers and capacities to better his powers and to uplift humanity. He guides all his passions and propensities and directs the channel of his forces to high thoughts, noble life and social betterment. All his artistic, intellectual and scientific powers become powerful instruments for the discovery of new forces in the field of material or mental world. He calls out his faculties and trains them for the realization of his ideals.

A youngman leading a strict life of continence and conservation of energy always awakens admiration, inspires hope and retains a peculiar fascination. He acquires an elevated attractive and interesting personality. He has a large brain harmoniously developed and amply sustained by an excellent body, has a comprehensive thought with breadth of plan and purpose and a vitally magnetic personality. He commands a remarkable degree of constructive talents. He becomes a dreamer, an inventor and a creator who compels the material objects to take the place of muscles. His breadth of intellectual powers enhances his attainments.

Endowed with harmonious development of both mind and body, he can stand to the excessive drain of his energy in various directions, can replenish rapidly and abundantly the wear and tear of his system by deep breathing, abundant circulation, proper diet and cheerfulness of mind. His healthy constitution, studious disposition, active mind and large brain-all combined like a well-organized musical instrument with strings in tune and the lower, middle and higher octaves in harmonious relationship produce a charming music of life. It rests with the youngmen to aspire to different stages of development in continence as the longevity depends upon solid and strong foundattion. He who lives a sound life 25 years may aspire to live at least one hundred years while those who lead a life of continence for 45 years may hope to retain a sound system under favourable environments uptil 150 years of their lives.

Have a plan. Don't float down the stream of life like a useless chunk of driftwood. Aim high and follow your ideal with all your power. After a thorough investigation of different pursuits and an honest estimate of your own inherent powers, start fully resolved to find an avocation for yourself. All honest labour is dignified. Do anything or discharge any duty for the realization of your ideal. Advance cheerfully looking up to your goal Plants are put in large pots when they fill the small ones by their healthy growth. Fill the place you occupy and show yourself deserving of higher and larger field. Round up circumstances and make consistently a developed man of yourself. Your conservation of energy will bring forth creative energy and fertile imagination to pave the path of your onward march.

Sexual unions serve to bring the respective parties into perfectly harmonious relationship with one another. A good and sound organization of the offspring and a happy union of the married people demand complete commingling of equally developed parties who are endowed with similar merits, qualifications and ideals of life. Seek after your own mental mate and when you happen to find one enter into married life. Mental mating can insure a superior race as the finest persons both physically and intellectually are brought together to beget the species.

II

CONTINENCE FOR WOMEN.

Every block of marble imbedded in the mine or scattered in the hillside contains an angel in it but it needs a Michael Angelo to dig or discover it. Every child can bloom into angelic beauty provided its energies are well-directed and guarded. Its inherent forces struggle in every child toward unfoldment. Life develops under favourable environments but is suppressed, blocked and becomes stale and shrivelled when denied proper outlet. All misdirected activities entail a fearful waste of human energy.

During adolescence, girls grow into womanhood. The change is apparent when at puberty they lay aside their dolls and think about their personal appearance. They become interested in good many objects. The desire to mother and protect

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the needy child manifests itself. The fountain of tender feelings so long contained in the cistern overflows and begins to play. Internal secretions become very active and the sexual energy displays itself in gracefulness of shape, loveliness of limbs, splendour of countenence, luxuriant growth of hair and remarkable activity. Her fearless gait with eyes full of lustre and piquancy show a resplendent look of health and animation.

A normal girl under favourable environments should grow into a lovely creature with circling curls, round neck displaying graceful curves, shining forehead, glowing eyes, graceful hands, fair bosom and superb limbs A majestic figure, strongly built in proportion, radiant with health and happiness, she should possess a grace of person, and be full of animation and vivacity. Brilliantly handsome with strong coloring, she must have a highly developed statuesque figure. The highest art represents beauty in flux giving fluency and motion. Her agility not only expresses beauty but her elegant appearance, healthy organism, perfect adjustment, regular menstruation, sound sleep, good appetite, and an eagerness to grow enlarge and expand in different directions. Biologically her growth has reached the stage of physical development but intellectually she is just unfolding herself. If she undertakes to enter into matrimonial alliance at this period, her mental growth shall be checked and spiritually she will always remain a baby. Greater currents always flow through wider channels. Intellectual and spiritual growth like physical development require time and constant attention. Early marriage retards the progress and narrows the channel of life. However intelligent and responsive she may happen to be, it needs unceasing application of study to catch glimpses of beauties of life in arts, sciences, philosophy and literature. These years of development not only conserve energy but enable her to transmit the best in her to the coming generation. Her offspring will not only inherit the physical traits but will also be blessed with wonderful mental and spiritual powers. Her life shall crystalise fullness and greatness.

Thought force is an enormous power. As long as women were denied the benefit of intellectual growth, they held an inferior position in society. Their intellectual contribution was comparatively small. They were denied opportunities to expand their activities. With the gradual growth of the feminist movement, hundreds and thousands of new activities have been opened to them and the useful human energy once enfettered has beautifully enriched modern life. Civilization is the outcome of imagination, and women have always exercised a marvellous influence on the imagination of men. Directly or indirectly they have been the missionaries of progress. Many of the humanizing activities of to-day can be traced back to the soothing and uplifting influence of intellectual women. Fenced with circumspective prudence and mental accomplishments, she would naturally demand the best in man whom she seeks to be her life companion. Human upliftment depends upon her demand. When she seeks after a high standard of life, when she demands unsoiled personal virginity, when she sets forth a high moral test, men arebound to submit and shape their character accordingly. As a stream glides rapidly along, thus flows the course of her onward development, having traversed with more or less excitement during this period, greater or less difficulties in overcoming the temptations set in her path by society. Her personal attractions add lustre to her intellectual accomplishments. Her own self-control guided by high aspirations is a strong protection from leakage of vitalty. Intellectual growth is a safeguard against all sorts of artificialities and exteraalities so much valued in society to-day.

The ballance and harmony in both the physical and mental develop- ment forms the character of individuals and leads to the vision of spiritual life. She would naturally aspire to high aims and dedicate her activities to high aspirations. Her supply of live-wires thus trained and well-directed will enrich her intellectual and spiritual life. She will thus keep growing in attraction, with the

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fountain of life flowing and the tender shoots spreading in every direction. Her normal appetites will lead her to regulate her life. All that is deleterious in excitants and stimulants will be eliminated in order to secure harmonious development.

Not frightened at her own growing powers but fully aware of her creative energy and conscious of her capacities, she would find her mental mate possessed of all the qualifications and merits she has set forth as her ideal. Strong virility demands conservation of vital forces. At 25 or thirty she can attain to a comparatively high prefection. She may aspire to be a sweet-limbed madona, milkful as a young maize, succulent and saccharine, ecstatic in her bloom, self-sufficient, self-reliant, shedding rays of smile all around her, strong in her ideals, respected and trusted, not bound by foolish conventionalities, willing to work and able to defend herself, not ashamed of her sex but proud of underlying passions, willing to fight for ideals and freedom, radiant, sympathetic and responsive to love vibrations, athletic in physical development, active in mental activities, a dreamer, a creator and always anxious to honor herself riding over her appetites but equippin g herself for comradeship.

To such developed women, mental mating is a love, a religion, a sacrament, a worship. Nothing is a more potent antidote to low sensuality than the high ideals of life. A union based on mutual love, service and sacrifice becomes a passion of reverence. Those who disobey the laws of nature get into trouble even if they strictly obey the laws of society. But such developed souls have understood the importance of abiding by the natural laws and doing away with all the ruinous and deleterious influences growing out of ignorance.

There are cases on record showing that women have retained sexual energy at sixty and seventy when they commenced their sexual life after full maturity. Those who begin early and become wives and mothers at or before twenty reach climacteric at 45 years of their age. On the other hand, those who began marital life at 30 have retained their virility uptil 55 and 60 years. Dr. Lorand mentions a case of an Itallian lady of 69 who was still good looking, presenting an appearance of 45 and was regularly menstruating. She had borne twelve children and was still sexually active. Longevity depends on the strength of sexual power a woman possesses and sexual vitality rests on development and conservation at this period of life.

Statistics prove that if sexual activity is suspended and checked after thirty years of age, it is absorbed in the system and a woman begins to lose her power of fecundity. But if she marries at this period and becomes a mother, the activity of the sexual glands becomes normal and the fading rose blooms again. Those who become old maids at thirty have dissipated their vital energy during the period of preparation. It is foolish to believe that they suffer owing to abstinence or a life of continence or the absence of functioning has led them to shrivel and wrinkle prematurely.

Women should be in the fulness of mental vigour and physical attractiveness even at 50. Physical deterioration is based on physiological principles. The non-observance of laws would undoubtedly lead to premature old age—gray heirs, diseased and shattered constitution. Stagnation is as great a danger as dissipation. Happiness is a great preservation of youth. Not creams and massages but vitality and cleanliness of both the body and the mind.

Strongly-sexed women have achieved wonderful results when they have directed their refining, elevating and uplifting influences toward bettering society during the life of continence. They inspired their husbands or companions to greater achievements and attainments when married after maturity of body and mind. They have found many an interesting field to keep them busy and have directed their energies to several reform movements. Those who marry without knowing different sides of their nature wake up late to find that there is little or nothing in common between them but the probability is that the mental mating of such developed souls will be a success. With the change in vestment after marriage

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comes the change in mind. She becomes attractive, charming and delightful. The remarkable change is in the growth of tenderness and motherliness. That love which was strong in pursuit has now been transferred into better, grander and holier channels.

Unfortunately girls are trained from the cradle to remember that they are girls. They should walk, speak and laugh in a particular way not because they are anatomically and physiologically different from their brothers but because they are girls. They are not considered responsible human beings with physical and mental organs awaiting development because they happen to be girls. All naturalness and freedom are driven out at this important period of conservation by this interminable reminder of their girlhood. Like their brothers, they must enjoy outdoor life, exercise their limbs freely and develop their physical body to the fullest extent possible. On the other hand, society demands that she should lay aside all vigorous efforts, walk in a restrained manner with arms and hands motionless, dress in a manner to cramp the lungs and restrain the free action of the muscles. She is expected to avoid all forms of industry that hardens hands, develops muscular power and sends the pure stream of blood abounding with a healthful vigour through the system. Confined sedentary habits, reading exciting novels, keeping late hours, all these factors lead to small waist, narrow chest, attenuated muscles, pale cheeks, colourless lips, irritability, headaches and dyspepsia.

It seems ridiculous how social formalities are standing in the way of the healthy growth of young women. During this period if they avoid all deleterious influences, if the diet is well-regulated and they are made to understand the laws of nature, they shall avoid badly ventilated, heated apartments, and the life of indolence and dissipation. On the other hand they should understand that this period is of growth and development, that their superstructure depends on the firm and solid foundation, that they should conserve and secure more vital energy than they require for daily life and that mental and spiritual growth entirely rests on the accumulation of vital substances. They ought to know further the physiological laws governing their special organs. The women of Sparta never allowed their daughters to marry before the age of twenty and permitted them to exercise their bodies in the healthiest conceivable manner. Full chest, red cheeks, stout muscles, good appetite and a fine health should be the goal of every young girl during this period of growth, development and maturity. Human flowers in normal conditions should grow with natural flowers together much in the open air.

CONTEMPORARY THOUGHT REVIEWED.

THE DIFFERENTIAL CALCULUS IN ANCIENT INDIA.

Rai Saheb Krishna Rao Bhonsle, in an article in the November number of the *Indian Review*, shows conclusively that the Ancient Aryans were acquainted with the Differential Calculus. The writer thus describes the origin of his interest in this historical problem :—

Rama, Lakshmana, and Bharata went to visit a Rishi, and took their wives with them. The Rishi knew the wives' names to be Urmila, Mandavi and Sita, but forgot which was the wife of each hero.

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They told the Rishi that they had given presents to Pandits, and that each of the six had rewarded as many Pandits as he or she had given gold mudras (coins) to each Pandit. Rama had rewarded 23 more Pandits than Urmila, and Lakshmana had rewarded 11 Pandits more than Mandavi, likewise each hero had given away 63 gold mudras more than his wife. The Rishi having thought on what they said, dismissed them with his blessing, *naming correctly the wife of each hero.*

This was not an event in the Ramayana, but it was one of the puzzling mathematical problems to Bhaskaracharya. I was not able to solve it, but it was done for me some years ago by a European friend of mine with the aid of a formula. "When the Differential Calculus was known to your ancestors, you do not seem to know this formula!" was the cutting remark then made to me by him, who was at once a Mathematician, an Engineer, and a University Examiner. His words, as soon as they were uttered, sculptured themselves in my mind and I have been thirsting not in vain for the last so many years to know the full significance of his remark and to find out my ancestor who knew the Differential Calculus. From R C. Dutt's "History of Civilisation in Ancient India", I have been able to gather that the Hindus had discovered the first elementary law of Geometry in the eighth century before Christ and imparted the knowledge to the Greeks—thus the world owes its first lessons in Geometry not to Greece but to India. Dr. Thibaut has deserved the thanks of all Oriental scholars for proving the fact that Geometry, as a science, was first studied in India and it was developed from the rules for the construction of altars of different shapes for sacrifices. The application of Algebra to astronomical investigations and to geometrical demonstrations was a peculiar invention of the Hindus. Arabian writers translated Hindu works on Algebra in the eighth century A. D. and Leonardo of Pisa first introduced them into modern Europe. In Trigonometry, too, the Hindus seem to have been the earliest teachers in the world; and in Arithmetic they invented the system of decimal notations which the Arabians borrowed from them and taught in Europe and which is now the property of the human race. It is with a similar feeling of respectful admiration that Mr. Colebrooke alludes to Sanskrit treatises on Mensuration also. R. C. Dutt further states that the great Hindu Mathematician Bhaskaracharya was born in 1114 A. D. and completed his great work known as the Siddhanta Siromani in 1150 A. D., the preliminary portions of which are the Bijaganita (Algebra) and the Lilavati (Arithmetic), which have been translated by Mr. Colebrook: and the Goladhayaya portion on Spherical Trigonometry has been translated by Mr. Wilkinson and revised by the renowned Mathematician, Pandit Bapu Deva Sastri. There are solutions of remarkable problems in Bhaskaracharya, which were not achieved in Europe till the seventeenth and eighteenth centuries; a striking history has been told of the problem to find X so that ax^2+b shall be a square number; Fremat made some progress towards solving this ancient problem, and sent it as a defiance to the English algebraists in the seventeenth century; Euler finally solved it, and arrived exactly at the first point attained by Bhaskara in 1150! A particular solution of another problem given by Bhaskara is exactly the same as was discovered in Europe by Lord Brounker in 1657. To my dismay all these failed to throw light on the knowledge of my ancestors of the Differential Calculus in particular.

The writer reproduces the letter which Mr. Wilson got from the great mathematician Mr Spottiswoode giving his opinion on the article of Pandit Bapu Dewa Shastri the object of which was to show that Bhaskaracharya, who lived at Ougein (Ujjain) in the twelfth century, was fully acquainted with this most important discovery of the seventeenth century in Europe. Here is the letter.

My Dear Mr. Wilson,

I have read Bapu Deva Shastri's letter on Bhaskaracharya's mode of determining the instantaneous motion of a planet, with great interest and think that we are much indebted to him for calling our attention to so important an element in the old Indian methods of calculation. It still, however, seems to me, that he has overstated the case, in saying that "Bhaskaracharya was fully acquainted with the principle of the Differential Calculus." He has undoubtedly conceived the idea of comparing the successive positions of a planet in its path, and of regarding its motion as constant during the interval, and he may be said to have had some rudimentary notion of representing the arc of a curve by means of auxiliary straight lines. But, on the other hand, in the method here given, he makes no allusion to one of the most essential features of the Differential Calculus, *viz.*, the infinitesimal magnitude of the intervals of time and space therein employed. Nor, indeed, is anything specifically said about the fact that the method is an approximative one.

Nevertheless, with these reservations, it must be admitted, that penetration shown by Bhaskara, in his analysis, is in the highest degree remarkable; that the formula which he establishes (equation 3) and his method of establishing it, bear more than a mere resemblance—they bear a strong analogy—to the corresponding process in morden mathematical astronomy; and that the majority of scientific persons will learn with surprise the existence of such a method in the writings of so distant a period and so remote a region.

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With many thanks for communicating the paper to me.

I remain,
Very sincerely yours,
(Signed) W. Spottiswoode.

H. H. Wilson, Esq.

P. S. I may perhaps add, that if—

x, x' be the mean longitudes,
y, y' be the mean anomalies,
u, u' be the true anomalies

of a planet on two successive days; and the eccentricity, or sine of the greatest equation of the orbit; the (uu'—u', or the true motions of the planet,

$$=x'-x \pm a(\sin. y'-\sin. y).$$

And Bhaskara's method consists in showing, that the "Instantaneous" value of sin. y'—sin. y (or the value which it would have if the velocity of the planet had remained uniform during the day) is (y'—y) cos. y. His formula therefore becomes—

$$u'-u=x'-x\pm(y'-y)\ a\ \cos.\ y$$

And the corresponding formula in modern analysis is—

$$du=d(x\pm a\ \sin.\ y)$$
$$=dx \pm a\ \cos.\ y\ dy.$$

(Initialled) W. S."

CIVILIZATION AND MORALS.

Writing on this subject in the November number of the *Hindustan Review*, Mr. K. Rajah Iyer B A., B L. depicts the following dark picture of the state of morals in the civilized world :—

We have only to keep our eyes open to realise the overflowing abundance of actual crime in all its many shapes and forms and then we are surprised beyond measure to think that in a world of progressive civilisation and culture with its daunted education and refinement so many men should be found sunk in ignorance and groping in vice. Murders in legion we hear of; why, in the United States of Ametica alone it is computed that about 10,000 murders ars committed every year. Man has violent passions which occasionally deprive him of self-control, and the brute instinct in him to kill is not quite dead yet. Therefore murders there are bound to be at all times but never in such abundance. Taking theft next, actual burglaries and highway robberies are probably fewer in number and show a tendency to decrease, but the ultra-refined ways in which swindling is carried on simply take one's breath away. Even in the region of actual theft advantage has been taken of every scientific invention by the mordern criminal to aid him in his methods. Electricity helps him to do the work and the motor car serves to carry him miles from the scene of his exploits while the helpless officers of the law gaping. Systematic associations of robbers known in Europe as continental gangs operate in different countries on systematic lines and share the spoil. The ingenuity displayed in such transactions is often of such a high order that we are lost in wonder and speculate on what it might be if it were employed in legitimate object. The fact that these things are as few as they are and not greater in number is solely due to the efficiency of the administration. It has been said that "Honesty is the best policy" is a fact that very much depends on the condition of the police force; and nothing truer has ever been said. In places and countries where the administration is not efficient and criminals are not brought to book with despatch the record of crime is darker than where the impending grip of an able and powerful police is always in fear. Withdraw the police force and see the state of the country, the perfect pandemonium that will instantly prevail. No better proof of the degeneracy in the moral level is needed than this state of affairs. If the innate nature of men inclined generally to morality and virtue, the efficiency or inefficiency of the police force should make absolutely no difference, for even if a small minority should break out into riotousness the vast body of righteous citizens would crush it in no times and restore order. To revert to the subject, swinding is carried on in modes innumerable and the unwary man finds himself duped at every step. At Home the grocer gives him short-weight or rotten stuff, the milkman gives him adulterated milk, his own servants cheat and rob him at every opportunity; outside he finds his pockets rifled by some honest souls, his "friend" comes along and takes him under the aegis of his protecting wings, and takes him for a drink and then to the gaming table and then—the friendly policeman escorts him home half dazed. All seem to be bent upon taking the most out of him and everywhere he is pounced upon by vultures of the earth who prey upon everything except his body which they reserve foe the vulture of the air. We meet with hundreds of people who with very little money but any amount of cheek and effrontery live in luxury at the expense of others and never pay for anything. Sharping practices swarm round us on all sides like microbes in the air. Bogus men, spurious articles and sham advertisements present themselves innocently at every step. A man makes a show of wealth and obtains credit or opens a shop in an assumed name and obtains as much credit as he can and then disappears in a trice—to reappear in some other place with a fresh name and a fresh complexion Elaborate advertisements artfully penned by trained men liberally paid for the express purpose speak in glowing terms of the virtues of articles which we find to be mere dross. All sorts of quack medicines and nostrums are offered to the unsuspecting world as certain cures and specifics. The British Medical Journal for example has been publishing analyes of certain much advertised medicines which are nothing but cheap mixtures of harmless ingredients. Bank frauds and insurance frauds loom large in our dailies. Truthfulness is but an empty name and lying is met

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with in profuse lavishness. Selfishness and avarice are key-notes of human character. Perjury in English courts has increased to such an alarming extent that it recently drew down the strong censure of a high judge. And in India the prevalence of perjury has been noticed by more than one authority; and so it is in every spot on the face of the earth. In almost every case that comes up before the courts the story told by one set of witnnesses is directly contradicted by another set and the judge has to choose that version which appears to him nearer the truth. One or the other must be false and very often both are false. In the domain of marrfage, the responsibilities of married life are felt less keenly and looseness in all directions is getting more into vogue The state of things obtaining in France for example is notorious and other countries are not far behind. Chastity has come to be looked upon merely as "a social law created to encourage the alliances that most promote the permanent welfare of the race"—a law so worked as to adjust itself to suit the convenience of the individual and not the priceless jewel it was valued as once Dissoluteness in married life, unchastity both in the male and in the female has become one of the common features of every society and adultery is no legal crime in some countries and no great vice in any country. The existence of special courts known as matrimonial courts and number of divorces point to the same laxity. The highest men are known to have fallen victims to sexual immorality and no wonder that thousands of less tough mould are yielding to the temptation more easily. The depths of degradations are however reached when men are heard to glory in their doings. The responsibilities attendant on marriage are sadly neglected. Limitation of families by resort to Malthusian practices and infanticide are coming to be recognised as growing evils in society. The sanctity of marriage tie once regarded as a sacred religious bond has lost all its force and marriage has come to be regarded more and more as a contract with all its legal incidents. And men and women are found to sell themselves for a title or an estate, for an Income on a set of family diamonds. Everywhere the tide of morals is at a low ebb and the world is still cursed with crime and immorality. The prisons are full, the courts are crowded and the officers of the law are busy and there seems to be no material decrease in crime. On the other hand, it has increased and is keeping on increasing with the advance of years Character has grown to be looked upon as nothing and money as everything, money which withers and corrupts souls and drives from them all tenderness and love for others' money besides which tears and blood are as nothing.

JAPAN IN KOREA

Japan is fast losing its Asiatic Soul and is learning the western methods of exploiting other races. Dr. Sudhindra Bose M.A., Ph.D., writing in the *Modern Review* for December thus describes the iron rule of Japan in Korea.

Koreans are now under the iron heel of the Japanese Governor-General—

Theirs not to reason why,
Theirs but to do and die.

In Korean courts there are apparently two standards of justice. A Japanese may commit an offence and his punishment will be but a few days in jail, but for the same offence a Korean is likely to be hanged. Again, a Korean may be swindled by a Japanese and he may never succeed in bringing his case before a court. And even if he does, there is little chance of his getting impartial justice in court presided over by a Japanese whose sympathies are for his own nationals.

Repression and suppression are the order of day and night. To quote Mr J. E Moore, a student of Korean affairs :

"No gatherings of any kind, social or otherwise, where more than five people are to be present, can be held without special permits. Practically all Korean publications are suppressed. A Korean who dares to breathe ideas which show independence of thought or initiative is courting a dark fate, and no Korean may hope to hold high office."

The Koreans are totally disarmed. They are not allowed to carry firearms of any kind. There may be only one kitchen-knife for each three families and that must hang, when not in actual use, in plain sight of the Japanese police.

The militaristic autocratic government of Japan has also inaugurated in Korea a rigid spy system. In describing this system, an unimpeachable American eye-witness has this to say :—

"Everyone must be registered and is given a number, which is known to the police Every time he leaves his village or town he must register at the police-station and state fully the business he intends to transact and his destination. The policeman phones to this place and if his actions are in any way at variance with his report, he is liable to arrest and mistreatment. A strict classification is kept on the basis of a man's education, influence, position, etc. As soon as a man begins to show ability or qualities of leadership, he is put in class "a", detectives are set on his trail, and from thenceforth he becomes a marked man, hounded wherever he goes. Even children are watched or bribed for information. If a man escapes the country, his number is traced, his family or relatives arrested and perchance tortured until they reveal his whereabouts. A man is likely to disappear any day and perhaps not be heard of again. It is a very efficient Prussianism which thus aims to crush the spirit of a people.

Education in Korea, as in India, is under the strict control of the government. Most of the higher institutions of learning, which flourished in Korea before she lost her independence, have been abolished by the Japanese Government. A great source of Korea's pride is her national language, which has an alphabet of its own. It consists of

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twenty-five letters—fourteen consonants and eleven vowels. The Korean language, which is distinct from both Chinese and Japanese, is simple and easy to learn. Now the Japanese government in Korea, like the former German government in Poland, has forbidden the use of the native language in schools. Korean pupils are taught the Japanese language, which has been designated as "the national language" of Korea. Almost the only text books in Korean schools are those which are published in Japan and which have the sanction of the government. European and American histories have been excluded from school studies, while Japanese history has taken the place of Korean. The object of teaching Japanese history seems to be to instill into the minds of the young Koreans the belief that they are members of an inferior race and that the Japanese are of the superior.

An outstanding feature of the Japanese policy is to destroy the national consciousness, is to undermine the public morality of Korea. Here is a flashlight of the Korean condition given by an authority on Korea :

"Shortly after annexation the Japanese government permitted Japanese agents to travel thru the country selling morphia and developing the morphine habit among the Koreans. Then came the prostitutes. Today there are thousands of prostitutes brot over from Japan, who are inoculating Korean society with those terrible evils of social vice for which Japan as a race is almost proverbial. There are the public baths which the Japanese have instituted, where bathing is promiscuous. To Korean modesty and Korean standards of virtue this is a serious menace and will have on the growing generation far reaching consequences Between prostitution, public baths and gambling old Korean ideals stand in great peril."

EDUCATIONAL NON CO-OPERATION.

The following letter sent by Rabindra Nath Tagore's elder brother to Mahatma Gandhi will be read with interest.

Revered Mahatmaji,

One serious circumstance that impedes the advancement of your cause in this part of the country is the belief, shared by a section of the educated community, that your efforts, being avowedly destructive, cannot be deemed worthy of promotion. My own faith in your work as a great leaven of good, actual and potential, remains unshaken as before ; for I consider it unsound to argue that 'a negative agitation', as it has come to be called, *ipso facto* forfeits all claim to rational support When an individual becomes enslaved, body and soul, to a pernicious habit like 'drink,' the way to wean him is ever double-edged, or to use the opponents' pharaseology at once 'negative and positive.' If the physician wishes to succeed in his cure, he must primarily employ all his energy in enabling the patient to resist the temptation and overcome the evil, ere he prescribes to him some substitute in place of the poison. The new recipe must needs fail to produce an effect, if, concomitantly, the patient persists in his old habit : from which the lesson may be deduced that the initial 'negative' stage of destruction is as essential for cure as the later 'positive' stage of recuperation. Even so our country should first shake itself free from the shackles of emasculating institutions, in advance of any constructive programme of work that may be undertaken for its regeneration. I appeal to my countrymen not to be oblivious of this important truth, and earnestly trust that it may be driven home in their minds by yourself, with due emphasis and frequency.

Wishing you every success,

Believe me,

Santiniketan. Yours very sincerely,

DWIJENDRANATH TAGORE.

THE IDEAL INDIA.

The following letter written by Rabindra Nath to the editor of the '*Modern Review*' cannot but rejoice all who believe that India has a mission of her own and will merely be committing suicide if she strives to become a replica of the West :—

"Since I came to this country (Holland) I have been hearing a great deal about Java and especially about Bali Island. Everybody agrees that these Balinese are delightful—and what I have seen about them in the Museum of the Colonial Institute makes me think that the people there are very like Bengalis. A gentleman, who knows and loves them intimately, came to see me this morning, with a bag full of photographs, all from Bali. He speaks very enthusiastically about these people,—in fact, he and his wife have settled down among them and they do not care to come back to Europe. They have not only preserved in their life the perfume of the spring time of some past centuries of India ; they are loveable on their own account.

"They have the true spirit of the artist in all their expression of life. Now that I have come in touch with Holland, it will be easy for us to visit the Dutch Indies and study their ruins and their people. We shall be able to establish a bond of sympathy with them, and through it we shall be greatly benefited. Simplicity is the best casket for gems of truth ; and these people, who had their seclusion, that saved their simplicity from all the hurts of the present day, have, I am sure, kept pure some of the beauty of truth, that belonged to India. And I am assured that this is the fact ; and this has made these simple people so singularly attractive..... We must found in *Vishva Bharati*, at Shantiniketan, a special chair for the study of Greater India. We must train teachers by sending them to places such as these, and to China and Japan The relics of the true history of India are outside India. For our history is the history of ideas,—how these, like ripe pods, burst themselves and were carried across the seas and developed

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into magnificent fruitfulness. Therefore, our history runs through the history of the civilisation of Eastern Asia.

"To study a banyan tree, you not only must know its main stem, in its own soil, but also must trace the growth of its greatness in the further soil; for then you can know the true nature of its vitality. The civilisation of India, like the banyan tree, has spread its beneficent shade away from its own birthplace. Let us acknowledge it. Let us feel, that India is not confined in the geography of India,—and then we shall find our message from our past.

"India can live and grow by spreading abroad,—not the political India, but the ideal India. We must know this ideal India; and then will come the time, when we shall be able to carry her abroad. And once again, her history will find its fulfilment in the present age. Our modern politics has come to tempt us with its power,—but let the spirit of our Maitreyi, find its voice in our midst and say again and again,—'*Yenaham namrita syam kim-aham tena kuryam?*'"

CHARACTER IN HAND-SHAKING

Dr. Boger has written in the *Electrical Merchandising* (New York) on the philosophy of hand-shaking and its utility for salesmen in as much as it enables them to judge their "prospects". The following portion of this interesting article quoted by the *Literary Digest* will be found instructive:—

"The first natural step is to shake hands. . . To the observant eye it will be seen that personal mannerisms in this regard may be divided into five classes, all others being a modification or a combination of any one of the five. We find the friendly, viselike grip; the listless or indifferent shake of the hand; the half-imposed shake, shaking hands with the finger-tips, and the closed first when the owner is engaged in conversation. They may be briefly set down in this order with the accompanying rules.

THE FRIENDLY HAND-SHAKE.

"The man who when handshaking gives a full hand and presses his thumb against the back of your hand is social, liberal, and a congenial companion.

THE ECONOMICAL HAND-SHAKE.

"The man who does not press his thumb against the back of your hand when shaking hands is thrifty and economical to a fault; he is niggardly, almost miserly, and hence a poor associate in revelry and amusement. Notice, also, that the higher he holds his thumb, the stingier he is

THE SECRETIVE HAND-SHAKE.

"The man who offers the tips of his fingers is sly, secretive, and cunning. He may abound in polish and smoothness, but not in truthfulness. You would do well not to trust him.

THE INDIFFERENT HAND-SHAKE.

"A person who gives you his hand as tho he was laying a place of wood or brick in it is noted for his lack of force and indifference to society in general. Such a character lacks refinement, and while he may be honest in intent, he may be easily led and imposed upon by others.

THE CLOSED FIST.

"This may ofttimes be witnessed on the stump and in public lectures. Upon investigation you will invariably find that the man who talks with his hands closed in the form of a fist is insincere and given to exaggeration.

"Modification of these types, in a less or greater degree, will bear relative proportion in the propensities which they signify. You may ask, granting what you say is true, would it not be an easy matter to cultivate a straight-from-the-shoulder hand-shake, thereby frustrating your rule? That may be true, but the nature of the individual, despite all that culture and education can do, will not prevent the skilful observer detecting the sham practised

"Then, again, altho a man may alter his hand-shake and affect an honest, social grasp of a hand, it is beyond his power to transform his features, *i.e.*, eyes, nose, lips, and the general outline of his face and head. Therefore, since there exists a perfect harmony between the different parts of man, it would be useless for one to conceal his characteristics beneath the cloak of an assumed hand-shake, because they would only be detected through the remaining mediums"

THE DISINTEGRATION OF ELEMENTS.

Sir Earnest Rutherford has succeeded in splitting the nitrogen atom hitherto believed to be elementary and Professor-Millikan in an article in *The Evening Post* (New York) expresses his opinion that this is a step forward towards the artificial disintegration of all the elements and possibly towards the liberation and control of some of the energy stored up in their atoms. He thus describes some of the results of the researches:—

The chief results which are of interest to the public consist in the evidence that when one of the alpha particles (charged helium atoms), which are spontaneously projected from radium with a speed of eighteen thousand miles per second, chances to hit squarely the center of a nitrogen atom it may, under favourable conditions, knock out of this atom of nitrogen one of the hydrogen atoms, which, according to the quite convincing evidence of nineteenth-century physics, are the building-stones of nitrogen as of all other elements.

"The especial significance of these experiments lies in the fact that they furnish new evidence that it is possible by artificial means to split up the heavier atoms into more elementary ones Ever

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since the discovery of radioactivity we have known that certain substances like uranium and thorium were spontaneously disintegrating into simpler substances, certainly into helium, and possibly also into hydrogen.

"Further, the facts of raidoactivity demonstrated that enormous stores of energy must be looked up within the structures of atoms; for a gram of radium in disintegrating into lead and helium actually yields three thousand times as much heat energy as does the burning of a gram of coal.

"It will, therefore, clearly be of enormous import to the future of mankind if we can find some form of subatomic energy, Indeed, since in a few hundred years all of our available coal will be gone, unless new sources of energy can be discovered or developed, an industrial civilization of the type which we now have will no longer be possible.

Up to the present time, however, there has been no indication from any quarter of the possibility of finding artificial and controllable means of liberating the energy contained within the atoms of the elements. That some of this is being spontaneously liberated is of little industrial importance, since the radioactive elements exist in such minute quantities that if all the radium in America were turned over to the popcorn man on the corner it would not suffice to continuously pop his corn and roast his peanuts.

"Is there then any prospect of finding a way to extract by artificial means the energy from the atoms? Not as yet; for neither in these new experiments of Rutherford's nor in any which have yet been reported from any quarter has there been any indication of an artificial disintegration of atoms which liberates more energy than that supplied. If however, it can first be proved that the heavier elements can be artificially distintegrated into lighter ones, one step at least will have been taken in the right direction, and other steps may perhaps follow as our control over nature becomes more complete.

"Now, this first step appears to have been already taken, for we have had for at least eight years the bost of indications that it is possible to produce hydrogen artificially from heavier elements. More than ten years ago a long series of experiments was conducted in the Ryerson laboratory, in which we thought that we obtained with the afd of very high potential electrical discharges *in vacuo* a continuous evolution of helium and hydrogen from aluminum and other electrodes.

"Dr. George Winchester, who had assisted in these experiments, carried them on further, and a few years later, in 1914, he published a paper in *The Physical Review*, in which he reported that the helium and neon, which others had thought might be evolved by heavy electrical discharges in vacuum tubes, gradually disappeared with continued sparking, and therefore could not be a product of the disintegration of the electrodes; yet, to quote his words:

"The case of hydrogen is different" So far as these experiments have gone there has been no instance when hydrogen could not be obtained so long as any metal of the cathode remained. Apparently, then, hydrogen is evolved as long as any metal remains in the tube' . . . . .

"Dr Winchester had, then, produced and published by 1914 powerful evidence that hydrogen may be artificially generated by high potential electrical discharges *in vacuo* between aluminum electrodes Similarly, a year ago . . . the author reported the continued appearance of hydrogen lines in the spectrum of powerful spark discharges *in vacuo* between metal electrodes made of iron, nickel, corbon, and zinc, and inferred the artificial production of hydrogen . . . .

"Professor Rutherford's experiments are strongly confirmatory of these couclusions. They show that when the alpha particle from radium hits the nucleus of an atom of nitrogen it knocks out of it a particle which moves with such a speed and with such at curvature in a magnetic field that it apparently must be a charged atom of hydrogen. The evidence is very strong, however, that it acquires its energy from the alpha particle which hit it, rather than from the liberation of energy from the nitrogen atom. Indeed, the amount of energy which Professor Rutherford must expend to produce these atoms of hydrogen is many billion times greater than the energy contained in the ejected hydrogen.

"It is probable that this ratio is also large in the experiments of Dr Winchester and the author, but at any rate the evidence is now exceedingly strong that it is possible to produce hydrogen by the artificial disintegration of a number of heavier elements. Professor Rutherford's experiments are also interesting in that his alpha particle in addition to knocking hydrogen out of nitrogen appear also to knock out of both oxygen and nitrogen an element of atomic weight 3, which in practically all of its physical and chemical properties should be indistinguishable from helium.

"These experiments then represent a distinct step forward in the progress of the artificial disintegration of the elements."

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THE ANCIENT ARYAN MEDICAL SCIENCE.

Pandit K. G. Nateson Sastri writing in the *Hindu Message* Srirangam gives a summary of the learned address delivered by Mahamahopadhyaya Kaviraj Gananath Sen M.A, L.M.S, Vidyanidhi Sarsaswati as President of the Indore Vaidya Sammelan. The following extract from the summary throws considerable light on the achievements of our ancestors in the Theory and Practice of Medicine :—

"Next in dealing with the "bacillus theory" the learned President demonstrated, by quoting chapter and verse from Charaka and Susruta, that the theory was as much in vogue in ancient days as it is at present. But it seems to us that the ancients did not extoll it to the skies as is now being done in the West as in effect they mainly rested their principles of treatment on the correct understanding of the "theory of Tridoshas." The learned President remarked that the ancients did not elaborate it as fully as it ought to have been done, as in ancient days the bodies of our ancestors were strong and healthy owing to their strict observance of Brahmacharya and therefore withstood the onslaughts of the germs. They therefore did not care much for them. But now a days we do not have such bodies and hence the bacilli easily work havoc on us and hence it is absolutely essential that we should have a knowledge of that theory. In our view such an explanation as this will rather wreck the cause of Ayurveda than help it. Leprosy and other germ diseases have been explained in the ancient works which rather proves that those particular bacilli were able to overpower the robust bodies of our ancestors built by the observance of Brahmacharya and it therefore is hard to believe that other germs were unable to do the same. The correct explanation seems, therefore, to be that the ancients thought that germs are only the agents of certain malformations which are really brought about by the derangement, caused by the bacilli, of "the three doshas." They are as it were, the "Nimitta Karana" of the disease (निमित्तकारणम्) but such a "Nimitta Karana" that by their constant presence in the body they constantly help the pathological formation of a particular disease caused by the working of chemical transformation of the "three humours," or, in the words of Rakshita, they are वर्तितैलवत् निमित्तकारणानि. Hence according to our view the three doshas are the real material cause of a disease or "Upadana Karana" while the bacilli supply the matter out of which the humours build the disease. How? The bacilli inject their poison into the blood and other parts of the body which circulates along the blood stream and brings about a peculiar chemical change which is nothing but the derangement of the humours and thus helps the malformation of the particular disease. This is called the "Samprapti" (संप्राप्तिः) or the pathology of the disease. In short we may well say that the three humours are the समवायिकारण and the bacilli, the असमवायिकारण of disease. They therefore relied on the principles of treatment based more on the humours than on the bacilli. In other words they attached only a secondary importance to the treatment of the bacilli of every particular disease. This view of ours is evident from even a glance at Charaka and Susruta where in the treatment of every disease the procedure followed is that of the treatment of humoral pathology or any one or every one of the "Pancha Karma" is first adopted and then the treatment of the particular bacilli is considered. The following sloka explains this view fully :

एवमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ।
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ॥ ६ ॥
त्यक्त्वा वैद्यो युंजयात व्याधिविपर्ययम् ।

But the learned President seems to think that the treatment of the humours should be adopted only in simple cases while in complicated and difficult ones the treatment should be first for the particular disease which means bacilli. From this view we humbly beg to disagree and think that the procedure should be in the reverse order.

MAN-EATING PLANT.

The following description taken from *The Popular Science Siftings* of the carnivorous plant brought back from the wilds of Madagascar by Dr. Karl Leche, a noted German explorer and scientist, will, we doubt not, be read with wonder and horror by our readers.

"The sacred tree is most remarkable in appearance. Its trunk, which rarely rises ten feet above the ground is of a strange, barrel-like shape, covered with a quaint mosaic sort of bark, looking like nothing so much as a gigantic pineapple. At the top of this trunk it is between eight and nine feet in circumference, and upon it is fixed a remarkable growth very much resembling a huge plate. From the top of the trunk there hung eight leaves. They were of extraordinary size, ten to twelve feet long, a foot wide where they were hinged to the tree, widening to about 2 feet and finally tapering down to a point as sharp as a needle. They were plentifully strewn with huge venomous looking thorns.

QUITE INNOCENT IN APPEARANCE.

"These leaves could not have been less than fifteen inches thick in the centre, and hung down inertly along the trunk, their point trailing in the earth. Above these there stretched, rigidly and horizontally, a number of branches several feet in length. Finally, from underneath the plate-like arrangement, there grew, pointing upward, half a dozen frail looking stamens—palpi would

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be a better name, I believe—that shivered constantly, as if agitated by some strong wind.

"It seems the plate like affair on top of the trunk contained some thick sweet juice. This liquid, which is a product of the tree and was probably originally intended to attract birds, is highly intoxicating, and even a very small quantity very soon produces coma. When sacrifices take place a woman is forced to climb into the tree and drink. If the devil inside is in good humour, then the girl will be allowed to get down again in safety. If he was feeling ugly, however, then the poor girl was out of luck. Exactly how the tree was going to prevent her jumping down I could not make out, but I was to learn eventually.

"One evening, having made the chief a present to insure that I would be welcome to witness their ceremony, I followed the tribe into the forest. They made their way to the sacred tree and round it built twelve fires, so that the whole surroundings were lit up brightly. Then they disposed themselves about them and made themselves at home, some eating, but most of them drinking huge gourdfuls of native ferment. Very soon they were all of them more or less intoxicated, both the men and the women, with the exception of a young girl near by, who neither spoke nor moved, but glanced about her as if she were terrified out of her wits.

"Suddenly without warning, the yelling ceased and they scattered away like frightened deer. The crucial point had arrived. For a moment there was complete silence but for the crackling of the fires. Intuition told me that the girl I had noted before was the one that was to be the sacrifice. I looked at her and saw mortal terror imprinted on her features. Yet for the life of me I could not imagine why, and put down her fear to imagination.

"By now the first group of dancers had somewhat recovered, and, suddenly springing up, rushed upon the poor girl with unearthly shrieks and yells. They surrounded her, and with shouts and gestures ordered her to climb the tree. Terrified she shrank back, apparently begging for mercy. At that the whole crowd joined in furiously howling at her to obey. Once more the dancers gave out their orders; then, as she still refused and struggled, they armed themselves with spears, and stabbing at her forced her to retreat in the direction of the devil-god. For a while she resisted, seeking to hold their spears with her hands, and only getting wounded as a reward for her plucky defence.

"At last, seeing it was useless to fight further, she turned and faced the tree. For a moment she stood still, gathering herself up for a supreme effort, then quickly she sprang towards the tree. Like a monkey she scrambled up, and reaching the top knelt and drank of the holy liquid. Quickly she jumped up again, and I expected to see her jump down, thinking all was over, in that dim light not noticing instantly what caused her so to shriek with terror.

"Suddenly I realised what was happening, and I seemed to be paralysed with horror. The tree, seemingly so dead and motionless a moment before, had come to life. The palpi, so frail looking, had suddenly ceased to quiver, and had coiled themselves about the girl's head and shoulders, holding her so firmly that all her efforts to free herself remained absolutely useless.

"The green branches so rigid before began to writhe and coiled themselves round and round like snakes. Then as that mass struggled there arose a horrible sight I shall neve forget—the great leaves began to rise, slowly, very slowly. Those evil-looking thorns were now on the inside, pointing towards the victim and closing on her with the force of a hydraulic press.

WHEN THE TRAP SHUTS.

"As they came together tightly there trickled down the trunk a pinkish mixture, which the maddened natives fought and trod each other down to get one mouthful of—the intoxicating fluid from the tree and the blood of the human sacrifice.

"Then the feasting began again amid much rejoicing. The devil was appeased."

The plant described by Dr. Leche has more points in common, perhaps, with the Venus flytrap than any other. Dr. George W. Crile, describes this as an inconspicuous, low-growing plant. All day long, its trap-leaves stand agape, waiting for prey. On the inside surfaces of each bivalve-like leaf is some sticky sweetish stuff, attractive to insects. Along comes an unlucky fly. Unsuspecting he steps into one of the traps. Instantly it closes upon him with a snap and he is a "goner."

Close examination of any one of the trap-leaves reveals the fact that three very minute hairs spring from the middle of the inside of each of its gaping valves. A touch upon one of these hairs (which are sensitive nerve ends) makes the plant aware of the presence of the fly, and the trap snaps shut

If one of the hairs be touched lightly with the point of a lead pencil the trap will instantly close. The plant does not know the difference; it simply reacts mechanically to the irritation. But the touch of the pencil must not be too light or too heavy; it must be just enough to imitate the contact of a fly or other small insect. If a smart blow be struck the trap will not respond at all; it stays open.

Suppose, however, that it is a real fly. The trap closes, its marginal spikes interlocking to prevent escape of the prey. Follows then a remarkable phenomenon. The trap becomes a miniature stomach, which at once begins to secrete a fluid for the digestion of the captured insect.

The process of digestion requires a number of days, during which the trap remains shut. This being finally accomplished, it opens, drops out the refuse of the meal—the non-nutritious part—and is ready for another fly. It is hungry again.

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Finally, says Dr. Crile, if the plant be exposed to the fumes of ether or chloroform, it loses consciousness for the time being just like a man, and its traps do not respond to irritation while the effect of the anæsthetic lasts. The juiciest and most appetising fly can walk all over them without peril of capture.

Intense as the interest the story of the Madagascar tree has aroused among botanists, there are some who will dare say it is impossible. It is to be hoped that a scientific expedition will soon go to the place indicated by this German explorer and make a careful study of the extraordinary plant.

Truth is, indeed, stranger than fiction !

ERVIEWS AND NOTICES.

We have received the following from the Superintendent, Government Printing, Punjab.

(1) *Report on the Excise administration of the Punjab during the year 1919-20. Price Re. 0-13 or 15-6d.*

(2) *Report on the Administration of Criminal Tribes in the Punjab for the year ending December 1918. Price Re. 1-0-0 or 15. 10d.*

(3) *Report on the Lawrence Gardens, Lahore, for the year 1919-20. Price Re. 0-2-0 or 3d.*

(4) *Civil Statements of the High Court of Judicature at Lahore and of the Courts in the Punjab Subordinate thereto, for the calender year ending the 31st of December 1919 Price Re. 0-8-0 or 11d.*

(5) *Criminal Statements of the High Courts of Judicature at Lahore and of the Courts in the Punjab Subordinate thereto, for the calender year ending the 31st of December 1919 Price Re. 0-9 0 or 11d.*

(1) The Government may well be proud of having increased the Excise Revenue by Rs. 25 lakhs in the year under review. But if it is also the work of a civilized Government to check the growing use of intoxicating liquors and drugs, the Government in this Province seem to have absolutely failed. The Report shows an increase of consumption practically all round. The consumption of country spirit is 19 per cent. more than that of the last year, that of plain spirit went up by 15 per cent. spiced spirit 20 per cent. imported wines show a slight increase, imported spirits rise by 18 per cent., and Indian made foreign liquor (coloured rum, whisky, brandy and gin &c.), by *43 per cent.* The total consumption of opium in the Province fell from 53,372 seers to 51 35 6 seers *i. e.*, a fall of about 4 *per cent.* The increase in the consumption of Charas very well makes up the slight fall in opium. The imports of Charas went up from 2,673 maunds in 1918-19 to 3669 in 1919-20 *i. e.*, an increase of about 46 per cent. As regards the consumption of Bhang the Report says, that it has remained practically the same as last year, save the remarkable use in Gurgaon, where sales went up from 3,234 seers to 6,803 seers.

There were 863 convictions for drunkenness as against 729 in the previous year. The vice of opium-smoking does not seem to be on the decrease."

The Standing Committee of the Punjab Legislative council seem to have taken *some* interest "by *discussing* a number of questions of general interest", and with the prospect of the excise administration going to a Minister—an Indian—under the Reforms Act, it is hoped that future reports will be more promising. Till then let us live patiently in that *hope* ?

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(2) This report comprehends not only the working of the year 1919 but also a brief survey of the work done during the last three years. At the beginning of the year there ware 15 settlements. At the end the number was 24. The population in these settlements rose from 5,901 to 8,708 during the year. There are three kinds of settlements. Reformatory, industrial and agricultural.

In certain settlements Co-operative Supply Societies and Credit Societies have been established. The Criminal Tribes labour is becoming popular at some places.

We are glad to note that in this Proince the Salvation Army is not the only ociety working for the Criminal Tribes ts activities are shared by the Anjuman Ahmadiyya Isbaat-i-Islam, Dev Samaj, Arya Samaj, Sanatan Dharm Sabha, Qadian Society and Chief Khalsa Diwan and two others. The Native States adjoining have also co-operated in the work.

The total expenditure during the year amounted to Rs 1,82,599-6-3. A boys school was to be opened but was unavoidably delayed. It is hoped to be started this year.

(3) The income from garden sales increased by Rs. 2,591 during this year. The number of students attending arboriculture classes was 34 as against 24 in the previous year. Flower shows have been revived. The total expenditure is Rs. 38,8 ;1-6-2. May we take this opportunity of requesting the Gardens Committee to spend a trifle for adding to the scanty number of benches in the Gardens, a need so keenly felt by the students specially.

(4) The report shows an increase of 14,731 cases instituted in the various courts as compared with the last year But, last year excepted, it is the minimum number during the past eight years. Can we expect a substantial fall in this number in the next Report, as a natural consequence of Non-co-operation? The Report contains an interesting note on the People's and Amritsar Banks.

(4) The total number of offences reported during the year was 189,762 as compared with 164,512 in the previous year, showing an increase of 25,250. It may be noted that this number does not include the cases under the Martial Law. A table in the Report shows that the number of important crimes has considerably increased. It is very interesting to note that the number of offences against the state during the whole year is only 2; but what about the number of such offences during the Martial Law regime? The Police seem to be as efficient in this Province as anywhere else in the country, for they succeeded in having convictions in 62·3 per cent, of cases prosecuted by them; while in the cases on private complaints the convictions were only 6·5 per cent.

The Principles of Efficiency, by H. N. Pherwani, L M E Rookly cottage, Bums Road Karachi. This is a book of the type of *Self-Help, Pushing to the Front &c.* Readers of Emerson will better be able to appreciate it. It is easy reading and is of very great help to young men in making their life more practical and disciplined. General principles of making a man efficient to get a "greater grip on himself and his affairs" are lucidly discussed. A regular practical training is offered under the heads of "Inspirations for the week" to be continued for fourteen weeks. It may not be easy to make one's life exactly according to this course within fourteen weeks, but even if some points are successfully given a practical shape much may be gained that may be very useful in this world. There are some really noble axioms as the headings of the "Inspirations for the week." "Man's unfairness to man, makes countless thousands mourn" quoted from Shakespeare, may have a true significance for this Province.

The Modern Mental Magic (The secret of Western Professors in Magic) by P. R. Janardhanam Naidu Price Re. 1-0-0. It is a small pamphlet of about 30 pages containing a code of the 'magicians' that we so often come across Many of their astonishing feats are cleared by the help of this work.

The Devalaya, Its Aims and Objects, Price 0-6-0, A sketch of the religious life of Sevabrata

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Brahamrshi Sasipada Bannerji Price *0-8-0*, *The Romance of a Great Indian Social Servant or the Life and Career of Mr. Sasipada Bannerji Price* 0-2-0 and *81st Birthday of Sevabrata Brahamrshi Sasipada* are four tracts which all dealing with the life of a great social reformer are helpful and inspiring Mr. Sasipada Bannerji's work for the widows is well-known and the cosmopolitan religious society now founded as the Devalaya has all those noble ends in view for which the Brahma Samaj has already gained so many followers.

Along with the above we have received numbers of *the Devalaya Review* (July and August). It is " devoted to religious, social moral and educational progress of all communities ". Annual subscription is Rs. 2 It has high ideal before it and we wish it all success in achieving them.

A Brief Report of the Mandayam Sabha for the year 1918-19. This society has been doing much useful work in helping the poor students by founding scholarships and establishing part free schools in the south.

MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story specially written for the Vedic Magazine by " Kaushala ."

Chapter VIII.

A Modern Girl's Philosophy.

Manorama is seated comfortably in a cushioned easychair. Her soft white clean feet rest upon a footstool. She is lost deep in thought. A book of poems beautifully and artistically bound is lying open on her lap. It is about 10 O'clock in the morning. The rays of the sun fall upon her golden hair and glint. She is bare-headed and her arms are bare up to the elbow. It is a winter morning and she is basking in the sun. Her air of absolute abandon and languid ease and her picturesque pose add to her loveliness. The blue Kashmir shawl that she has carelessly thrown over shoulder matches her complexion perfectly and makes of her a siren with irrisistible charms. Just now she is thinking of her future. She knows full well that Vishnu has been completely smitten with her charms. But as she examines and searches her own heart, she finds no manner of response. Her heart does not throb when she thinks of him. Propinquity does not excite her and separation does not fill her heart with longing. She finds him pleasant, well-informed and companionable, but no more than she does a dozen or so of her other male acquaintances. She knows by intuition, which reveals to woman mysteries which the intellect of man finds unfathomable, that he is head over ears in love with her and will propose to her soon. She is, in fact, by no means sure that he has not already broached the subject to her father and mother She is thinking over the reply that she ought to give when she is approached either directly or through her mother—that the proposal *would* be made in one way or the other admitted of no doubt whatever. To marry or not to marry was the question. She was chafing under the domination of Indra Devi. She heartily disliked her mother

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and was ashamed of her. She had certainly a very deep regard bordering upon reverence for her venerable father and a deep affection for Devadutta But her father was a recluse whose company she always longed for and rarely got. Devadutta was a sociable man. He had a wide circle of friends whom he was always visiting His social engagements were so numerous that he could hardly spare more than an hour or two daily for his sister though she was his sweet darling and dear pet. She, therefore, felt lonely at home and ennui tormented her. Her mother's visitations she regarded in the light of inflictions. She was not very fond of study. She had a good colloquial knowledge of English but she could not understand a word of English classics. Devadutta had brought her George Elliot's "*Romola*" Ruskin's "*Sesame and Lilies*," Tennyson's "*Princess*" Meredith's "*Diana of the Crossways*" and shakespear's "*Merchant of Venice.*" All these books adorned the shelves of her room. She tried once or twice but found that she could not understand any of these books. Of Sanskrit, she had only a very poor smattering. She could not even understand "*Panch Tantra.*" Hindi, she had learnt at school, but could not construe without the help of the commentary a single *chopai* of *Tulsi Ramayana*. She had not been taught the Science of Politics or Constitutional History of India or even the elements of Economics. The result was that when she handled newspaper or magazine in English or Hindi she found that she could not follow the reports of Council debates or comments upon international or national political problems. She contented herself with reading the "Local and Provincial" columns of the "*Tribune*" and sensational news about divorce suits, thefts and conflagrations in the Hindi Press. She did not know enough of either English or Sanskrit or Hindi to be able to enjoy serious literature. She, therefore, fed her mind on Hindi novels and English love-stories by Victoria Cross, Marchmont and Charles Garvil. She had managed to read, by stealth, a few novels by Reynolds. That being her intellectual stock-in-trade, she was well posted up in all that relates to love-making and naturally was not averse to marriage. She had no intellectual pursuits which could reconcile her to a life of life-long celibacy or even celibacy for a few years more. Moreover, she wanted to shine in society, to reign in her household as queen of Beauty and to gratify to the full her desire for fine clothes and luxurious living. Besides, she had been persistently taught by her mother that husband-baiting and husband-keeping was the one definite objective of a beautiful girl's ambition and career. She was not in love with Vishnu, it was clear enough. Vishnu was desperately in love with her was equally clear. That Vishnu was an extremely rich man was also quite evident. She did not doubt that he would maintain her in state if she accepted his suit. She had read in her novels that in the West people married oftener for money, position and status than for love. *Mariages de convenance* were the order of the day. After all what mattered was the possession of the good things of the life. That was the philosophy of her mother and, though she disliked her she was proud of her worldly wisdom. Her father did, no doubt, sometimes, talk of union of hearts and defined matrimony as an intellectual, moral and emotional exosmos and endosmos, but, then, he had always been an idealist who lived in an unreal world of lofty and impracticable conceptions of life and conduct. Then another thought occurred to her. Religion had never appealed to her and asceticism had always repelled her. Vishnu was an enthusiastic Arya Samajist propagandist. For him all other values were ultimately reducible to religious values. He would naturally expect his wife to assist him in his life-work. Could she honestly say that she would not disappoint him in that matter. But one religion was as good or as bad as another. Brahmoism had always sat light upon her. She had never given serious thought to the creed of the Brahmo Samaj. She was a Brahmo because her father was one. If she had professed Brahmoism on account of her father, she could pay homage to Arya Samaj on account of her husband. The diet question

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presented another difficulty. Vishnu was a violent anti-fleshist. He would not, for long, stand a meat-eating wife and she had an inveterate taste for animal food. Well, she would give up meat-eating for the sake of her husband and if at times she felt an irrisistible longing for meat delicacies, she could come to her father's house and take the forbidden dishes. The prospect of earning the right to administer a rich estate and to have at her disposal thousands to spend over-rode all considerations, all consciencious scruples, all dictates of the "still small voice" and all behests of the inner monitor. Then all at once she thought of the formidable Hari, whose habitments were of the shabbiest character, but whose intellect was powerful and cynicism most crushing. Surely he would see through her. He was an awfully clever man. She was not sure that he had not already read her heart and divined her motives even before she had analysed them herself. When he had transfixed her that memorable night, she had winced under the gaze and had felt that a master had come to whose strong will even her pride would have to submit. As she further dissected her feelings, she sensed something terrible. She did not dislike the bear! Was that all? No, no, she was not quite honest to herself. She had actually come under the magic spell of his superior intellect and unrivalled dialectical skill. She dared not proceed further with her task of self-analysis. She stopped there. All that she acknowledged to herself was that if she became Vishnu's wife, his best friend would, in that event, be not a less but a more welcome visitor to his home and hearth. Beyond this she did not think it proper to pursue her reflections in relation to Hari. After she had successfully disposed of all these difficulties, another presented itself. Both Vishnu and Hari were too serious for her. She delighted in light talk. Very serious talk did not interest her for long. It was for this reason that she had a partiality for the loafer Ishwar Dutta, whose only recommendation was that he could amuse her because he was always on the same intellectual level as she was. She had permitted him liberties, not because she loved or respected him, but because his talk was not beyond her and because, though a religious preacher by profession he had in him even less religion than she possessed. She had always regarded him in the light of a companion who waited upon her moods, whom she could chide and flatter as the caprice of the moment directed or dictated and who meekly submitted to be defeated by her in argument. He had become indispensable precisely because she despised and contemned him. He fed her pride and ministered to her vanity. She dismissed this difficulty at once for she had no doubt of it that Ishwar Dutta was far too below Vishnu to excite his jealousy and was not a person to be discouraged by cold and chill receptions.

EDITORIAL REFLECTIONS.

MR. GANDHI'S DISTINGUISHED ALLIES.

Mr. D. N. Bannerji writing in the *Venturer* for November 1920 on "Mr. Gandhi's Policy of Non-co-operation" tells his readers that Mr. Gandhi is not the sole leader of the non-co-operation movement. "He has" we are told "distinguished allies without whose assistance his movement might collapse at

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any moment. One of Mahatma Gandhi's allies is, according to the writer, His Excellency Lord Chelmsford. He thus describes His Excellency's services to the movement associated with the name of the greatest living Indian of modern times.

We do not call in question His Excellency's good intentions. But his whole policy has been suffering from curvature of the spine. When Mr. Montagu, the strong-willed, ardent reformer of the bureaucracy explained to the noble Lord the various reasons—mostly of the Imperialist variety—why in the interests of Departmental efficiency and with a view to silence political clamour, a scheme of political reforms must be initiated with a Home Rule flavour in its terminology, the Viceroy nodded an affable assent When Sir George Lowndes and Sir William Vincent suggested, on the other hand, coercive legislation in order to make impossible in future, the repetition of *defunct and defeated* revolutionary conspiracies, to the making of scheduled offences triable *in camera* before specially empannelled tribunals from whose judgment, given without hearing and recording of evidence or allowing the accused the aid of counsel, there could be no appeal, the amiable Lord again bowed assent. Indian publicists pointed out in vain that penalising the *mere possession* of "seditious" literature, demanding securities from people indiscriminatingly, requiring men not to attend public meetings or engage in political journalism, giving the secret police a tighter grip over the suspects, was fraught with the most dangerous consequences. The passing of the Rowlatt Act created a storm the magnitude of which even the Camarilla of Indian despots could not have gauged. Indians rose to a man in constitutional protest against this infringement on the elementary liberties of the people. Later, when Sir Michael O'Dwyer then Lieutenant-Governor of the Punjab, invoked the aid of martial law by certifying that there was "open rebellion in the Punjab," the invariably obliging Viceroy left the "armed forces of the Crown" entirely at his disposal.

Not only has Lord Chelmsford been obliging, but the contagion of his amiability has filtered down to the Indian Civil Service. Sir. Michael O'Dwyer's imagination manufactured "an open rebellion" organized by men whose only offensive weapons were crow-bars, shovels and sticks; Lord Chelmsford, on the receipt of the certificate by wireless and without taking the trouble to proceed to the seat of the disturbances and make local enquiries, mobilized the armed forces of the Crown and while the King's writ was yet running and the ordinary Civil Courts were sitting, suspended the normal judicial and legal processes—and proclaimed martial law. The civilian authorities of the type of Mr. Miles Irving, Deputy Commissioner of Amritsar, *abdicated* civilian control even before the inauguration of martial law, so anxious were they that Brigadier-General Dyer should appear on the scene and "shoot and shoot well."

We have said above that Lord Chelmsford's policy has been the greatest ally that the non co-operation movement has so far secured Another ally is Sir Michael O'Dwyer who, with General Sir William Beynon, approved of the Amritsar massacre, who was hostile to the political aspirations of the people, and who throughout the whole period of the war, connived at, if not instigated, the suppression of papers and the generous use of the most drastic provisions of the Indian D. O. R. A.

Lord Chelmsford, however, has to yield the first place to the Right Honorable Mr. Montagu, whose duty it was to "vindicate British Honour" by bringing to book official misdemeanants. He has signally failed in his duty as a custodian appointed by the British democracy to safeguard the interests of the brightest jewel in the British Crown. Says the writer:—

What has he done? To Lord Chelmsford, who refused to suspend the death penalties on those who had preferred their appeals to the Privy Council, who proclaimed martial law without military necessity and prolonged

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fit without any ostensible justification, who acquiesced in the punishment of a host of victims of martial law, ninety-six per cent. of whom had to be liberated by Mr. Montagu under cover of a Royal clemency--Mr. Montagu gives a handsome testimonial, "His Majesty's Government desire that you should be fortified by the knowledge that they continue to repose the fullest confidence in your discretion, inspired as they feel certain it has constantly been by the single aim of the good of the peoples whose Government is committed to your charge."

The only disciplinary treatment meted out to Sir. Michael O'Dwyer is the academic rebuke: "His Majesty's Government do not regard Sir Michael O'Dwyer as immune from criticism. A long and honoured connection with India is ended and His Majesty's Government desire here to pay tribute to the great energy, decision and courage, which Sir Michael O'Dwyer brought to his task and to express their appreciation of his services"

As for General Dyer, he has been given a learned discourse by Mr. Montagu on the pernicious effects of "frightfulness" as an instrument of policy, in the British House of Commons. The Army Council have upheld the orders of the Commander-in-Chief, Sir Charles Monroe, that the General should be "retired," which means that the pension accruing to him out of Indian funds would be £900 and not £700, which would obtain if he were not "retired." In the *Morning Post* "General Dyer Fund" has exceeded £20,000, and has been subscribed to by an appreciative public including the ex-Admiral of the Grand Fleet, Lord Jellicoe, and Rudyard Kipling the Imperialist Poet.

Mr. Montagu never realized the need for appointing a Royal Commission to enquire into the Punjab disturbances, seeing that the Government of India were an implicated party. But even the recommendations of the white washing Hunter Committee have not been carried out. The chief apostles of "intensive" martial law, like General Sir William Beynon, Col. Frank Johnson, Col. O'Brien, have gone scot-free. Lieut. Dodkings, Major Carberry and others, have had their "frightfulness" only whitewashed but condoned. ..... like Bosworth Smith who have insulted Indian women and erected a "House of Repentance" for leading Indians, have been told their services will not be requisitioned before their retirement. Officials like Mr Miles, Irving and Mr. Kitchen have received, communications from the Commander-in-Chief conveying mild censure. *Indian* officials have been dismissed for *not doing* what the Government thought was their obvious duty An *Eurasian* magistrate, *i. e.*, Mr. Penhearow, who ordered the flogging of a marriage party, has received severe reprimand, and has been ear-marked for a possible disciplinary measure.

Mr. Banerji, thus, describes the inwardness of the non-co-operation movement.

The adoption of the non-co-operation policy really means the organizing of a strike on a national scale: it also means the passing of a national censure on the methods of the Government of India and the failure of the British Cabinet to bring to justice the martial law tyrants. The conflict is no longer one between Britain and India: it is a struggle between British militarism and civilization, in which a united people propose to participate in concert, inspired by the confidence that the destruction of British militarism will not only help the overwhelming mass of the British people, but also enable India to make her peculiar contribution to world politics and world culture.

But the movement is no more anti-British than the coal strike which threatened to paralyze for a moment the industrial life of England. On the merits of both, opinions may differ, but the fundamental cause is the same namely, the breaking of pledges and failure of bureaucrats in Whitehall to understand the elements of human nature.

THE OLD TESTAMEMT.

Superstition dies hard. When Europe was steeped in medieval darkness, the Christian Church adopted a creed

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which incorporated a belief in the infallibility and verbal inspiration of the Old Testament. Modern Science and Modern Thought have taken the bottom out of this belief. It has been conclusively proved that the Old Testament is not a composite literary composition. It is disparate work comprising laws, sayings and discourses reflecting all stages of culture. It contains injunctions which no civilized legislature would incorporate in its code of laws. This is known to all and sundry. All the same, Christian priests—who, like all priests, worship at the shrine of Tradition and for whom crystallized teachings of elders and customary morality are of greater value than the living and vital spirit of religion—still stick to that effete part of the creed. The result is that the Church is full of ordained ministers who, while doing lip service to the creed, have, in their heart of hearts, revolted from doctrines which at once outrage human reason, the moral sentiment and the social conscience. Says Mr. Ingli James B.A., B.T., in the November number of the *Venturer* :—

Readers of *The Venturer* have been reminded recently that professional historians frequently distort history out of regard for our national *amour proper*, with the result that the young are encouraged to glorify the barbarous deeds of freebooters like Drake and Hawkins, and to believe that they are of the essence of true patriotism. History, as Mr. Delisle Burns remarks, needs to be re-written for, as at present taught it is a powerful ally of those who delight in war. But what of the Old Testament? Here is a book forming part of the canon of Holy Scripture and generally looked upon as inspired by God, in which war is given the dignity of a religious institution. Does not that fact constitute an even more serious menace to the peace of the world. To some the question will appear ridiculous, whilst others will feel that it borders on blasphemy. But in view of some of the sermons to which one has listened of late, and of the appeal which anti-pacifists—including certain influential divines have made to the pages of the Old Testament, one is obliged to raise it. Among the Israelites, war was undertaken at the behest of Jehovah and carried on under his direction. His presence sustained the soldiers in the field and by his personal intervention victory was assured. He poured down "great stones from heaven" upon the Amonites as they fled from before Israel, and he ordered the sun to stand still that the darkness might not interfere with the slaughter and so dim the triumph he had won. No wonder that people who lack historical imagination, and persist in regarding the Bible as a single infallible book, fail to see that there is any incongruity between Christianity and war. Nor, on the other hand, is it surprising that sensitive and discerning souls are tempted to bemoan the presence of the Old Testament within the canon, and to suggest that the Church would be well advised to abandon it. That suggestion, indeed, has actually been made by responsible people within the last few years and one is bound to sympathize with the motives that prompted it. The traditional view of the Old Testament is the most formidable obstacle in the path of real religious progress, for it prevents numbers of sincere and honest folk in all the Churches from apprehending the true significance of the Gospel of Christ.

THE GURUKULA AND REFLECTIVE PHILOSOPHY.

We have received the following communication from Swami Shradhananda Sanyasi, the venerable Founder, Governor and Principal of the Gurukula Vishvavidyalya Kangri, Hardwar:—

The following appears in the *Vedic Magazine* of November 1920, under the heading "a study of Yoga". (The writer is Professor Siddheshwar Shastri M.A.)

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"...a movement has now set in to obstruct and abolish all philosophical studies even in institutions which had originally started for the explicit purpose of propagating these reflective subjects. We have noticed people who would like to see institutions like the Gurukula at Kangri and the Benares Hindu University converted into a regular industrial workshop, with a complete and wholesale elimination of all philosophical teachings as a national suicide and we are afraid this vandalism of spiritual speculation has slightly begun here and there" I do not know what the authority of Professor Siddheshwar as regards his insinuations against the present managers of the Gurukula Kangri is. The editor has given insertion to these remarks without any note, which shows that he too is under the same impression. I can only say that it is a libel on the present conductors of the Gurukula at Kangri, to say that any "vandalism of spiritual speculation has (everso) slightly begun" or that efforts are being made to convert it "into a regular Industrial workshop, with a *complete and wholesale elimination of all philosophical teachings as a national suicide*" (The italics are mine). In order to remove misapprehension from the public mind, created by such general mischievous remarks, a general protest alone is necessary. If the writer of the article or the editor of the *Vedic Magazine* enter into details and give facts and arguments in support of their view, I shall be very glad to examine them and if there are really any defects in the present working of the institution I shall be too happy to meet the wishes of the critics.

We beg most respectfully to point out to our revered correspondent, what ought not to need pointing out to a publicist of standing, that no decent man would write for a magazine, if he was always expected to echo the sentiments of the editor. A high class monthly reflects in its pages all shades of opinion and the editor's duty it is merely to safeguard the general policy and to maintain a certain level of literary excellence. Of course, if there is a gross misstatement of fact or a manifest wrong allegation, the editor is bound to point it out. In Professor Sidheshwar's article, there is no allegation against the present management of the institution. There is merely a protest against the efforts of certain "people" who, the writer thinks, are trying to pervert the institution from its real objective. There is not the remotest suggestion that the managers are in sympathy with those "people" —whoever they may be. Professor Sidheshwar makes these remarks with regard to both the Gurukula and the Hindu University, and it is not quite clear to us that, when he speaks of the "vandalism of spiritual speculation" as having slightly begun, he refers specifically to the Gurukula. Under the circumstances, we were perfectly justified in not going out of our way and expressing our dissent from the solicitude expressed by an enthusiastic advocate of the claims of Indian Philosophy, quite incidentally and casually in the course of an article devoted to philosophical discussion for the continued safeguarding of the interests of that branch of learning in those institutions. The assumption that the Editor of this magazine necessarily agrees whenever he does strike a note of disharmony is not correct. Professor Sidheshwar and others of his way of thinking will, however, we make no doubt of it, welcome the assurance held out by Swamiji—the most responsible official connected with the Gurukula—that he has not been influenced by the clamours of "people" that Professor Sidheshwar has in mind, and has no intention whatever of reducing either the volume of Sanskrit

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philosophical courses already prescribed or the time devoted to the teaching of the subject in the interests of "industrial or any other form of merely bread and butter" education.

RISHI UTSAV IN LONDON.

Maharishi Dayananda, the greatest Vedic scholar, philosopher and propagandist of our age, passed away on the night of Diwali in the year 1883. His death anniversary is celebrated on that day in almost all the principal cities of Upper India and all classes of the population join these celebrations and offer their tribute of loving admiration and grateful appreciation to the consecrated memory of the illustrious deceased. Our readers know already that our beloved brother Professor Balkrishna M A. is now in London studying for the M.SC. examination of the London University. He is doing all he can to further the cause. Mainly through his efforts the death anniversary of the Master was celebrated in the metropolis of the British Empire. The function was very successful. Lord Meston presided. We take the following from the London Letter of '*The Tribune*':

There was a joint celebration at 21 Cromwell Road yesterday of the death anniversary of Dayanand Sarswati and Diwalee day. The circular convening the meeting contained an unusual combination of names. That of Lord Meston stood at the head as President, and the list of supporters which followed included several gentlemen who are known to give the official Indian Centre a wide berth, among them being Mr. B. G. Horniman, Mr. J. M. Parikh, and Mr. Syud Hossain. However, the serenity of the proceedings was not disturbed by any political cross-currents. The friends I have named were absent, together with several others who were in hearty sympathy with the commemoration. Lord Meston suggested that all controversial topics should be avoided and the gathering was in fact a striking demonstration of the united feeling of India in regard to one of her greatest sons.

Lord Meston, who was suffering from a cold, uttered a very glowing eulogy of Swami Dayananda's life and character. He described him as one of the most remarkable figures In morden India—a man of intense spiritual superiority, and one whose services to his country could never be too highly estimated. He passed in quick review the main incidents of his life, referred in particular to his foundation of the Arya Samaj, and enlarged upon the great influence which the organization had had on the spiritual, social, and educational life of Northern India. The great majority of Dayananda's disciples had worthily followed in his foot-steps. Lord Meston said that during all his years in India he had never met a member of the Arya Samaj whom he did not respect "I occasionally had difficulties with some of them," said his lordship, "and to my shame I may add that I had even to lay heavy hands on one or two, but this did not affect my appreciation of their high moral enthusiasm." He went on to say that his whole outlook on the Arya Samaj was coloured by his personal friendship with one of the founder's greatest followers, Mahatma Munshi Ram.

Without going into the merits of the differences which prevailed between the two sections of the Arya Samaj, Lord Meston said that his visit to the Gurukula at Hardwar would ever remain in his memory. He found it to be a perfect Garden of Eden —a place where idealism ruled supreme, where the sordid affairs of ordinary life were entirely obliterated, and where the mind dominated the body. The Arya Samaj had a future for it because it had a life behind it.

Following Lord Meston there was an array of representative speakers—Professor Bal Krishna, M A. (who was mainly responsible for the organization of the meeting). Sir P.C. Roy, Mr. Aftab Ahmad Khan, Mrs Josephine Ransom; Mr. H. S. L. Polak and others. All of them paid eloquent tributes to the great work of the man whose memory

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was being celebrated, and it was considered to be particularly appropriate that the celebration should coincide with the date of India's Feestival of Illumination. As Mr. Polak aptly remarked, the record of Swami Dayanand showed his constant striving for the victory off light over darkness.

Professor Bal Krishna claimed that Dayanand was a man of cosmopolitan genius, who had rendered great service to the cause of universal brotherhood. So far as India was concerned his teaching was based upon the principal that reform and regeneration must come from within and not from without.

Sir P.C. Roy, propounded the question why the Arya Samaj had found such congenial soil in the Punjab and the United Provinces and had not taken root to any extent elsewhere, a question which he made no attempt to answer. He referred to what the Arya Samaj had done for the promotion of education, and spoke of the self-sacrifice which was being displayed by the staff of the D. A. V. College in Lahore and other institutions imbued with the same spirit As a member of the Brahmo Samaj he (Sir P. C. Roy) contemplated with shame the ineffectiveness of their own activities when compared with what the Arya Samaj had achieved.

The speeches were followed by a display off fireworks in the garden attached to the house.

COUNCIL ELECTIONS AND NON-CO-OPERATION.

The N. C. O. movement is marching forward by leaps and bounds. Almost all the prominent nationalists and congressmen have stood aloof. The voting was very meagre—especially in the Punjab. At Lahore less than 5 per cent. of the total number of voters recorded their votes. At Amritsar the percentage was still lower. Similar reports have been received from various urban and rural centres. Non-co-operation holds the field. The almost complete boycott of the Councils by the country, the withdrawal of thousands of boys from state-controlled schools and colleges, the increased demand for Swadeshi cloth and the almost complete disappearance of lawyers from public life—before N. C. O. was started, their influence was supreme—all point to the permanent success of the movement. You may attribute this result to bitterness against the bureaucracy on account of Khilafat wrongs and Punjab atrocities, you may ascribe it to the hypnotic influence of a mighty personality or you may hold the world-movement for self-determination and liberty responsible for this supreme bid for freedom at all costs, but you cannot honestly deny that the movement has captured the heart and fired the imagination of the classes and the masses—perhaps of the masses more than of the classes—of the Bourgeoisie and the Proletariat—of the Proletariat more than of the Bourgeoisie. And yet the spokesmen in the Press of the bureaucratic view and organs of co-operation-at-all-costs tell us that the movement has failed dismally. Truly none are so blind as those that would not see. The ostrich may bury its head in sand but it cannot save itself thereby.

SOME UGLY BY-PRODUCTS OF THE N. C. O.

It is an awful pity that the uniform success of the N. C. O. has at places and on occasions been marred by disgraceful exhibitions of intolerance and shameful demonstrations of rowdyism and hooliganism on the part of desperadoes that manage to gain the upper hand as soon as a crowd degenerates into a mob. At Lahore this hooliganism led to tragic results. These wicked antics bring the movement into deserved discredit. They are both foolish and criminal. They are criminal because

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they lead to the contamination and profanation of a great spiritual awakening. The N. C. O. is the outward expression of a great moral upheaval and cultural self-assertion. It is the revolt of an Eastern people, that has regained its lost soul, against the domination of a soul-less civilization which scorns the power of the spirit and believes merely in brute force. Intimidation and abuse ill-become those who are out to meet violence with love, insolence with calm majesty and hauteur with undaunted dignity. Those who resort to unseemly methods do not understand the inwardness of the movement. The moment N. C. O. ceases to be non-violent, the struggle will assume another shape. It will no longer be the battle of the spirit with prestige based upon physical force. It will degenerate into a struggle between bricklets and shoes on the one side and rifles and machine guns on the other and with this degeneration the prospect of disaster to the people's cause becomes certain. If we fight with spiritual weapons against people who are armed with physical weapons only —if we fight under the standard of Dharma against those whose armaments are not buttressed by the consciousness of Right and Justice, our victory is certain. If, on the contrary, we soil the holy banner and adopt unrighteous methods, our lesser violence is sure to be overborne by greater violence. We must make the humiliating confession that the Punjab masses least understand this aspect of the question. The Punjab is inhabited by warlike and impulsive people whose naturally impatient disposition leads them to adopt short-cuts and to translate thought into action at once. We are afraid the vessel of Mahatma Gandhi's N. C. O. will split on the rock of Punjab impulsiveness just as the Satyagrah movement did last year, if speedy measures are not taken by the great leader to control the situation. The Punjabis are a very reverent people and are excellent followers. They are not at all restive under masterful handling, only they will not be led by pussilanimous leaders who cannot risk temporary unpopularity and give the right lead at the psychological moment. What Punjab needs is courageous leadership. There is no towering personality in the political field in our province. Lala Lajpat Rai has, no doubt, behind him a magnificent record of solid philanthropic work. But he is, by nature, a man of peace. He can do quiet social service work and deliver eloquent and effective addresses when the atmosphere is not surcharged with electricity. He is too sensitive, too timid and too anxious to please all parties, to be able to give courageous lead at a time of political ferment like the present when passion runs high and the outraged self-respect and rankling sense of wrong done bear down the *Satyagrah* spirit. In fact ever since his return from deportation, he has been careful to leave the country whenever there was unusual excitement. Moreover he does not, in his heart of hearts, believe in Mahatma Gandhi's movement or in Indian Culture—his foreign travels have converted him into an ardent votary of Western civilization. He regards the Europeanisation of India not only inevitable but perhaps even desirable. His heart is not in the movement. He has not the courage of a Shastri or he would openly denounce as reactionary many of the teachings

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of Mahatma Gandhi. While rowdyism was rampant at the polling stations, L. Lajpat Rai was probably lolling in an easy-chair in his bungalow and enjoying a chat with friends. It is not of this stuff that leaders that have faith in themselves and a hold on their following behave. One cannot conceive Mahatma Gandhi acting as L. Lajpat Rai acted on the polling day at Lahore Everybody knows how Gandhi faced the indignant crowds at Bombay last year, administered to them a strong and well-merited rebuke and saved the situation so completely that thereafter the Governor solicited his help to allay the popular feeling at Ahmedabad and withdrew martial law at his request. What business has L. Lajpat Rai to accept grand receptions, to be led in processions and to hear himself praised if, in their hour of need, he cannot come to the rescue of the people and save them from their own stupid follies and suicidal antics? It pains us to have to say that L. Lajpat Rai—though he is a man of lofty character, generous impulses and high resolves—has neither the nerve nor the resourcefulness nor the equanimity of temper and the balance of judgment to save the non-co-operation movement from disaster in the land of Jats, Sikhs and Muslims. As regards the lesser leaders, we are afraid, many of them lack the personal magnetism and the forcefulness of character which exact prompt obedience and a very few others are much more in sympathy with the riotous temper of the mob than with the *Satyagrah* spirit of the Mahatma. They take the Mahatma's holy name all in vain and invoke his holy authority to rouse unholy passions. In the name of *Satyagrah*, they raise the Frankenstein of *Duragrah*. The situation in the Punjab is, indeed, perilous as regards the future of the N. C. O The following remarks of Mr. Stokes of Kotgarh apply, with peculiar appropriateness, to the rank and file of propagandists in the Punjab.

We must realize that his ideal depends for its success upon its being carried out in the spirit of satyagraha. If it should find its dynamic in the lower passions, I do not conceive that he would consider it a means to India's salvation. Yet it is in just this that he is so handicapped. I know from personal experience that some of the leaders have imbibed his spirit, but I also know that the rank and file of those upon whom he has to depend for the extension of his propaganda, are far less under the influence of this vitally important aspect of his message than of a burning sense of injured self-respect as Indians at the treatment that has been meted out to their fellows. I listened for several days to their messages to the people, and confess that they did not seem to me calculated to develop the spirit of Satyagraha among the hearers. Now the success of the Non-co-operation movement as at present contemplated, seems to me to depend absolutely upon the growth of that spirit of discipline which will make it possible for the people to progress stage by stage and at each stage only so far as Mr. Gandhi dictates, yet as I listened to speech after speech it seemed to me that the impression made upon the ignorant hearers was not of a kind to produce that result. The danger of the present method of appealing to the people would appear to lie in its creating an impetus based upon anger and indignation which, uncontrolled by the true spirit of Satyagraha, would carry the people along faster than Mr. Gandhi would desire, and thus defeat the end he has in view. For his object is a great moral victory over the forces of injustice; mere disruption and the loosing of the lower passions would be as distasteful to him as to the most moderate of the Moderates. To me the fatal weakness in his programme lies in,

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the fact that so few of those upon whom he has to depend are imbued with his spirit, and I greatly fear that unless this movement of non-co-operation be carried out in the spirit of its great leader, it will degenerate into mere unintelligent disorderliness. If it does, it may be the means of severing the British connection, but I doubt if it will bring us the Swaraj we desire

THE PSYCHOLOGY OF HOOLIGANISM.

If we look a little deeper into this hooliganism and try to probe its psychology, we find that it is inspired as much by bitter memories of the past as by perverted notions of proofs of the success of a popular movement impotred from the West. Some half-educated people think that unless slight disturbances are created, the opponents of N. C. O. will never acknowledge that the movement has succeeded. This false notion of checkmating one's opponents is also at the basis of the disgraceful scenes. Unfortunately the comments of some Anglo Indian papers lend countenance to this view. At Calcutta there was very little voting owing to the non-co-operation movement, but there were few disgraceful scenes. Commenting upon this the *Englishman* of Calcutta says:—

Although the election contests in Calcutta are not yet over polling has taken place for a sufficient number of seats to enable one to state broadly that the city as a whole does not seem to be very interested. *We have no doubt that the Extremists will point to the small number of votes recorded as proof of the strength of the Non-co-operative feeling, but if that feeling were really very prevalent the polling stations would have provided scenes of very great excitement and one would have heard of picketting and of organised attempts to prevent any voting at all.* As it is, there has been no general excitement, and such slight disturbances as there have been were caused by a few students and schoolboys who have no votes themselves and who were, perhaps, as much out for a rag as for anything else.

Does this look like inviting picketting and organised attempts to prevent all voting? The mentality of a section of the Anglo-Indian Press is hopelessly perverted. At Calcutta it points to the absence of hooliganism as proof positive of the failure of N. C. O. and at Lahore deplorable excesses committed by a mob at one or two polling stations out of 34 is hailed as evidence that the non-co-operators have failed to convince people by argument and have, therefore, taken to coercion. Of course this affords no justification for ruining the movement of non-co-operation by importing violent and unrighteousness into it. Non-co-operation can conquer the hearts of our rulers and secure for our cause the sympathy of the civilized world only so long as we obtain martyrdom ourselves and do not confer it upon our opponents. The murder of seven Europeans last year was a stain upon Indian honour which could have permanently retarded the progress of the movement for self-Government if the innocent Indian blood shed at Jallianwala had not only washed the stain but shed fresh glory upon our cause.

MAHATMA GANDHI'S EXHORTATION.

Of course, the great man who leads, the movement for India's freedom fully realises the force of the considerations we have urged above. In the issue of the "*Young India*" just to hand he says:—

It would be totally opposed to the doctrine of non-violence to stop the supply of water and food. This battle of Non co-operation is a programme of propaganda by reducing profession to practice, not one of compelling others to yield to bedience by violencedirect or indirect. We must try patiently to convert our opponents. If we wish to evolve the spirit of democracy out of slavery, we must

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be scrupulously exact in our dealings with opponents. We may not replace the slavery of the Government by that of the non-co-operationists We must concede to our opponents the freedom we claim for ourselves and for which we are fighting. The stoutest co-operationist will bend to the stern realities of practice if there is real response from the people

But there is a non-violent boycott which we shall be bound to practice if we are to make any impression. We must not compromise with what we believe to be an untruth, whether it resides in a white skin or a brown Such boycott is political boycott. We may not receive favours from the new Councilors. The voters, if they are true to their pledge, will be bound to refrain from making use of the services of those whom they have declined to regard as their representatives. They must ratify their verdict by complete abstention from any encouragement of the so-called representatives.

The public will be bound, if they are non-co-operationists to refrain from giving these representatives any prestige by attending their political functions or parties.

I can conceive the possibility of non-violent social ostracism under certain extreme conditions, when a defiant minority refuses to bend to the majority, not out of any regard for principle but from sheer defiance or worse. But that time has certainly not arrived. Ostracism of a violent character, such as the denial of the use of public wells is a species of barbarism, which I hope will never be practised by any body of men having any desire for national self-respect and national uplift. We will free neither Islam nor India by processes of coercion, whether among ourselves or against Englishmen.

We hope and trust that all the lieutenants of Mahatma Gandhi will take this exhortation to heart and we shall be spared a repetition of the disgraceful scenes that occurred at Lahore on the polling day. We particularly deplore the difficulties placed by the mob at Delhi in the way of the burial of a co-operator. We hope for the good name of the non-co operation movement, that no prominent non-co-operation worker was associated, either directly or indirectly, with this shameful outrage.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The Lahore Arya Samaj anniversary came off on the last Saturday and Sunday of November. It was a unique occasion. Devout men and women from all parts of the Punjab flocked in their thousands to listen to the learned and elevating discourses that were delivered by celebrated preachers and lecturers. Swami Sarvadanand delivered two beautiful sermons, embodying lofty sentiments and containing food for the intellect and the soul, which were deeply appreciated. Swami Satyananda spoke, with his usual sweetness, on the attainment of righteous ends. His speech also produced a very wholesome effect. Three Gurukula Sanatakas delivered striking speeches. Sanatak Dharmendra delivered an informing address on the defects of modern civilization, Pandit Budha Deva spoke thunderingly and inspiringly on the grandeur of India's spiritual treasures and Pandit Brahma Datta spoke feelingly on the controversial question of "Arya Samaj and Politics." Principal Lajjawati of the Jullundur Kanya Maha Vidyalya delivered an eloquent discourse on the educational problem. Professor Rama Deva delivered a learned and informing lecture in which he proved conclusively that Christianity, Islam and Budhism had failed and that the Vedic Religion alone could rescue the civilized world from the abyss of moral anarchy that yawned before it and threatened to engulf it. The speech carried con-

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viction to the minds of the hearers and when he finished address, the vast pandal rang with loud and enthusiastic cheers and with cries of "*Vedic Dharma ki jai.*" The speech has created quite a sensation in Lahore. There is a tempest in the tea pot and some Muslim papers, unable to meet the arguments and quotations of the peaker, are indulging in filthy abuse. The *Syasat*, the filthiest rag in the province, is leading this campain of outrageous abuse and disgraceful personal vituperation. He is threatening L. Lajpat Rai with social boycott because his paper the *Bande Matram* published a full report of the speech. We are told that Hindu-Muslim unity will vanish if the doctrines of Islam are even criticised or if extracts from Syad Amir Ali's "*Spirit of Islam*" are read out in public lectures. The price of Hindu-Muslim unity, it seems, is a complete blockade of thought and a rigid taboo on all lectures on Comparative Religion and Philosophy. The Swarajya that it is sought to be initiated will take away the liberty of speech. The *Syasat* is loud in demanding of the bureaucracy that it shall grant him liberty to criticise strongly and even violently not only the measures of the administration but also the philosophy that is at the back of the bureaucratic system of Government and is always attacking severely Christianity which is the religion of our rulers and of 4 millions of our countrymen, but will not permit a criticism of any doctrines of Islam! Why is Islam sacrosanct as no other religion is sacrosanct? Why cannot Muslim Divines defend their faith by meeting argument with argument? Why are coercion, intimidation and social boycott necessary to maintain its hold upon the minds of its followers? The Prophet always listened patiently to the criticisms of his opponents and met them patiently and sweetly! Has Islam become less strong since then? Has it lost its natural vitality that it must now lean on such weak supports? Perhaps, it is unfortunate in having men like the Editor of the *Syasat* as its noisiest and most clamourous protagonists at Lahore. In any case the incident is not without its moral. Hindu-Muslim unity, in order to be permanent, must be based on community of interests and mutual toler. nce and good will and not on the throttling of the voice of philosophic criticism. Surely Islam can survive many an argumentative onslaught and will become stronger and not weaker if it is purged of doctrines like Polygamy which, however excusable they might have been in semi-savage Arab at a particular time, are clearly repellant to the developed moral sense of civilized man.

THE ECCLESIASTICAL EXPENDITURE IN INDIA.

Mr. P. V. Chalapati Row, B L., contributes a sane article on the above subject to the November number of the *Hindustan Review*. The Indian Government is irrevocably committed to an unbending policy of religious neutrality and yet two million rupees are spent every year on church establishments. This is manifestly unfair. We fully associate ourselves with the following observations made by the writer.

From the point of view of Modern India and the changed angle of vision in the Government it is no more permissible to credit the expenses of establishments religious in their nature to the revenues of India. India has no State church. Its teem-

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter has set in with all its bleak accompaniments. Trees have become almost bald. Our stream has altogether dried up. There is an entire absence of verdure. Even the mountains present a 'dry, bald. and sere' aspect. Cold benumbs bare hands and feet in the morning and in the evening. Sunshine is very pleasant although at midday it is a bit intolerable as yet.

THE CURRICULUM.

To avoid difficulties attendant on frequent changes in the Curriculum and to secure greater regularity and efficiency in teaching work, it has been proposed to revise the curriculum and then to enforce it without allowing further changes for a period of four years. The task has been entrusted to a committee, with sub-committees under it consisting mainly of members of the staff. The opinions of experts on various subjects are being invited and secured and it is to be hoped that we will have a revised and improved curriculum in about a month or so.

MR. KUNDSEN.

Mr. Kundsen, an American Educationist visited the Gurukula on the 7th of November. He stayed here for two days. The following is his opinion about the institution.

"I have spent two happy days at Gurukula. It is unique and new in all its ways, however they may be copies of ancient things. It is modern for the old can not be again, yet the best of Vedic India lives on here. May it live on and prosper for it serves a purpose and fills a want.....The method here brings good results. Its graduates and their careers prove it.....This renaissance of Vedic methods of Education is particularly interesting in view of the great tendency of European and American thought to return to the Vedic thought in psychology and philosophy and its expression in self determinism in the new school movement. All schools could learn something from the moral austerity of the Gurukula—may it spread. May Gurukula prosper."

DAYANAND UTSAV.

Dayanand Utsav was celebrated on the day immediately following the Diwali. A meeting was held under the auspices of the Sahitya Parishad in the School Boarding House. Pundit Indra Chandra was in chair. Elaborate papers dealing with the various aspects of Swami Dayananda's life and teachings were read. The Life of the Great Founder of Arya Samaj is an inexhaustible store of instruction. Accordingly the speakers tuned their ingenuity and originality to the utmost and did justice to the greatness of the subject and the solemnity of the occasion. The President threw much valuable light on many contested points. The meeting lasted for about 4 hours and was dissolved at about 11 A. M.

LEOPARDS IN THE GURUKULA.

Leopards haunt the Gurukula premises annually for sometime immediately after our stream dries up. This year too they have been seen roaming in our garden on

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several nights. A few days ago, one of the Brahmacharis of the tenth class was walking in the garden opposite to the School Boarding House in the afternoon, when he all of a sudden beheld a leopard who had been aroused from sleep by the sound of his footsteps. Following the impulse of the moment, he took to his heels but the leopard pursued him and inflicted two very slight wounds on his hands. The Brahmachari informed three college Brahmacharis who were going to the play-ground with hockey-sticks in their hands, about the occurrence. The latter immediately ran to the spot indicated and began to pelt the leopard. The infuriated beast fiercely pounced upon one of them, prostrated him, fixed his cruel paws on his breast and was about to plunge his teeth into his body. But for a moment's delay the merry prank of the boys would have ended tragically. Had the other two boys shown fear or hesitation, their companion would have been lost. But the readiness, courage and presence of mind exhibited by them averted the catastrophe and saved the situation. They rained a shower of sticks on the animal with incredible celerity. The leopard was forced to release his grasp and to face his assailants. Then followed a scuffle in the course of which the Brahmacharis received one or two negligible scratches on their arms. But the shower of sticks was so incessant that the leopard was overwhelmed and began to run. The Brahamacharis gave chase and brought the animal to bay and then there was another scuffle. Reduced to desperation the leopard took a prodigious bound and fell into a thicket at some distance. In the meantime the news had spread like wildfire and all the Brahamacharis, members of the staff and servants ran to the spot. Our drill master S Fateh Singh and the watchman were armed with guns. Hearing the noise of so many people approaching, the leopard came out of the thicket. A couple of bullets were at once sent through his body and the leopard again retreated and disappeared in the thicket. The thicket was besieged by the Brahmacharis armed with clubs lest the animal should escape, the thicket was poked at every point by means of long poles and eventually the leopard was found dead in a corner. But the place is still frequented by leopards at night. Vigorous measures are being taken to shoot the beasts down! Brahmacharis and other persons, some of them armed with guns, keep watch all night. Parties of Brahmacharis have once or twice been sent to the adjoining forest also to hunt the beasts down, should they be found there. And it is to be hoped that the beasts will either be killed or scared away effectually.

THE DIWALI.

The Diwali was celebrated with genuine earnestness the other day. The School and Collge Boarding Houses were beautifully illuminated. The glittering rows of light presented a very grand spectacle. A meeting was held in the afternoon under the presidency of Pandit Indra Chandra Vidya Vachaspati. The Brahmacharis, Sanataks and members of the staff made beautiful short speeches regarding the origin of the Diwali and the advisability and proper method of observing it. In the end, the President made a pregnant and highly original short speech. The meeting was followed by a Sehbhoj. At night the Brahmacharis showed feats of skill with Banethi etc. Paper-balloons prepared by the Brahmacharis were flown and fireworks were displayed.

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इस पत्र में वेद और वैदिक साहित्य सम्बन्धी लेख रहा करेंगे ।
पत्रका सम्पादन निम्न लिखित सम्पादक मंडली के सुपुर्द होगा—

(१) पं० विश्वनाथ विद्यालंकार
(२) पं० चन्द्रमणि विद्यालंकार
(३) पं० देवराज सिद्धान्तालंकार
(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

आशा है कि पत्र का प्रथम अङ्क आगामी जनवरी में निकल आयेगा ।
जो सज्जन ग्राहक होना चाहें वह कार्य्यालय, गुरुकुल कांगड़ी में पत्र भेज कर अपने विचार की सूचना देने की कृपा करें ।

निवेदक

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